

THE CURRENT AND POTENTIAL LANDSCAPE OF
HAWAIIAN LANGUAGE AND CULTURE AT PUNAHOU SCHOOL

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Ho‘ola‘a - Dedication

Na ‘oukou piha, e

Keehu‘oluonākaiko‘olau,

Ka‘e‘aponolāhui,

Kaleikai‘ihi‘ihilani,

a me

Keikikumuolaakaluapākohana,

the kama iki of our ‘ohana who have not yet been subjected

to the unpredictability of a formal education.

In hopes that your experience is foundationally different;

that it fosters an intimate relationship with our ‘āina aloha,

a reverence for our ‘ike kūpuna,

and an unwavering commitment to the kuleana that is your future.

~ ke aloha makua ~

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Mo‘olelo Pōkole - Abstract

As the result of two gifts-a gift of land from Hawaiian chiefs and a gift of Western education from American missionaries-Punahou School boasts a 176 year history of education grounded in Hawai‘i, its people, and its evolution. While embedded in its current "Aims of a Punahou Education," Hawaiian language and culture (HL/C) occupies a minimal and largely undefined space within the curriculum and school culture. Ultimately, centered on the belief that HL/C should occupy a more significant space within the institution, the intent of this dissertation is to present suggestions on how Punahou School might increase its integration of HL/C across its campus.

As part of a succession of research aimed at inspiring further work around the clarification, definition, and integration of HL/C at this independent school, this study was designed to, 1) survey the landscape of current HL/C practice, 2) survey the landscape of aspirations surrounding HL/C, and 3) collect strategies by which Punahou School might increase its integration of HL/C across its campus from Punahou School's professional community. Furthermore, this study utilizes 1) indigenous methodology in building its conceptual framework and structuring the research study-Ka ‘Oloke‘a Makawalu, 2) a multimethods approach to data collection and analysis, 3) a personal approach to synthesis and presentation grounded in educational practice. The findings informed the development of a learning artifact-Proposal for Increased Integration of Hawaiian Language and Culture at Punahou School.

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HE MELE NO KĀNE¹

A Mele for Kāne – composer unknown, Kaua‘i origin

He ui, he nīnau:
E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i ka hikina a ka lā,
Puka i Ha‘eha‘e;
Aia i laila ka wai a Kāne.

A query, a question,
I put to you:
Where is the water of Kāne?
At the Eastern gate,
Where the sun comes in at Ha‘eha‘e;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i Kaulanakalā,
I ka pae ‘ōpua i ke kai,
Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua;
Aia i laila ka wai a Kāne.

A question I ask of you:
Where is the water of Kāne?
At the horizon where the setting sun floats,
Where cloud-forms rest on the ocean,
Rising with Nihoa,
At the base of Lehua;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i ke kuahiwi, i ke kualono,
I ke awāwa, i ke kahawai;
Aia i laila ka wai a Kāne.

A question I ask of you:
Where is the water of Kāne?
In the mountains, on the ridges,
In the valleys, in the rivers;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i kai, i ka moana,
I ke kualau, i ke ānuenue,
I ka pūnohu, i ka uakoko
I ka ‘ālewalewa;
Aia i laila ka wai a Kāne.

A question I ask of you:
Where is the water of Kāne?
At sea, on the ocean,
In the driving rain, in the rainbow,
In the earthly rainbow, in the low-lying rainbow,
In the ghost-pale cloud form;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i luna ka wai a Kāne,
I ke aouli, i ke ao ‘ele‘ele,
I ke ao panopano,
I ke ao pōpolohua mea a Kāne iā ē!
Aia i laila ka wai a Kāne.

A question I ask of you:
Where is the water of Kāne?
The water of Kāne is up above,
In the blue sky, in the black cloud,
In the thick, dark cloud,
In the purple-blue sacred cloud of Kāne;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i lalo, i ka honua, i ka wai hū,
I ka wai kau a Kāne me Kanaloa,
He wai puna, he wai e inu,
He wai e mana, he wai e ola.
E ola nō ā!

A question I ask of you:
Where is the water of Kāne?
Below, in the ground, in the gushing spring,
In the rising water of Kāne and Kanaloa,
A spring of water, water to drink,
Water to give strength, water to live.
To live indeed!

¹ Base composition taken from *Unwritten Literature by Emerson* pgs. 257-259, alternative orthography and translation by Ke‘alohi Reppun.

HO‘OLAUNA - AN ORIENTATION

No ka ‘Ike me ke A‘o: Concerning Knowledge and Education

Sometimes when I speak, when I write, when I chant, when I teach, the voice that I hear sounds like it is indeed my own. Sometimes my voice resonates so well within my own frame of reference, within my own landscape of thought, that I am convinced that it belongs to me. But the things I say, the words I speak, the thoughts I communicate often feel borrowed. Sometimes the words seem much older than my years, the ideas seem too intellectual for my knowledge, and the delivery is skilled beyond my capability.

It is this recurring and curious experience that has slowly shaped the three tenets of my personal philosophy on education: 1) my knowledge does not belong to me; 2) education never exists in isolation; and 3) all education is culture-based. As personal truths, these tenets have lent themselves as the foundation upon which my educational work has been built, and to understand them is essential to understanding the structure of the dissertation I present within these pages.

Genealogy. First, my knowledge does not belong to me. I am but a vehicle by which the knowledge of a prior generation is carried. In me, many mā‘awe² (strands) come together uniquely, resulting in kuleana to synthesize them using my personal context then pass this synthesized ‘ike on to the next point of intersection, the next destined soul for whom my ‘ike becomes but one mā‘awe of *their* unique convergence. I am but one link in a specific mo‘okū‘auhau (genealogy) of knowledge, a repository of sorts, whose kuleana it is to carry that knowledge through time to impart, part by synthesized part, to others, just like each person who

² Although I understand that APA formatting suggests that non-English terms be italicized and defined in square brackets, the intent within this work is to normalize Hawaiian language. Terms I intend to be understood within a certain context are defined the first time they are used, and terms generally understood by the intended audience are sometimes left undefined. See the section called "No ka ‘Ōlelo" on page 27 for further explanation of language use.

has given me the parts that they carried, that they synthesized from their own unique convergences. Because of this belief, that knowledge cannot belong to any one person-not me-or the next. I understand that each person has a kuleana kūikawā (specialized responsibility) to synthesize in one's own context, and then, to pass it on.

To honor this tenet, this dissertation aims to integrate ‘ike ku‘una (knowledge passed down through generations) in its structure, employing mele, or poetic composition, as a guide for a narrative that provides context and metaphor to each step of the research process.

Community. Second, education never exists in isolation. Every educational strategy leverages a communal approach: reading includes knowledge from the author as it interacts with that of the reader; schools utilize classrooms and promote student and teacher interaction; learning at home is a result of interaction with parents, grandparents, siblings and peers, etc. It is our nature as human beings to learn, and to do so continuously; and because most, including I, do not lead lives that exist in solitude, education is not a journey of solitude.

The very existence of this dissertation is a matter of social interaction as it is a result of genealogy, a personal and unique genealogy comprised of familial genealogy, educational genealogy, and a genealogy of experience. Just as knowledge does not belong to any one person, education never exists in isolation because as a member of a family, as a child of a parent, as a student of a teacher, or as a member of our biological world, I learn from my past, I learn from interacting with my present, and I learn from the ever-changing disposition about my future. In all of these contexts people influence my thoughts, my experiences, and ultimately my learning. Because I acknowledge the nature of learning as social, I have included in my dissertation an explicit honoring of collective knowledge. Taking leave of the traditional dissertation, I incorporate four significant threads of context through which I honor the prior links in my own

educational genealogy that are my kumu. Individually, these threads of thought tell their own significant stories of salient educational experience; collectively, they tell the story of this dissertation. Not limited, however, to significant teachers and salient experience, along this journey I have had to meet, talk, discuss, co-create, and learn from many others, taking leave again from the traditional to weave their words among mine throughout this dissertation in order to demonstrate and explicitly uphold my belief that education is a social phenomenon.

Culture. Third, all education is culture-based. No matter where, no matter to what ends, each instance of education is grounded in culture. The context and nature of education communicates priorities, narratives, and perspectives which shapes the "cultural perspective" of its learners. Culture, in this context, is a construct that exists among even the smallest of groupings in our society-from friends, to family, to neighborhoods, to schools, to communities that move in concentric circles of increasing size, ultimately encompassing each human being in our very organic belonging to the human race. Each possible group of people can be uniquely defined by various social constructs-religion, education, economics, politics, arts, language etc.-and thus belong to a unique culture. Furthermore, although the Western narrative has promoted the idea that culture, from an anthropological point of view, is a fixed thing to be examined and defined, an archaic artifact of the past by which we are encouraged to "see how far we have come." The idea of indigenous research, for the purposes of this project, acknowledges that culture is a diverse understanding of genealogy, environment, and experience that can only be defined by those to whom it belongs (Smith, 2012, p. 135-142). Culture then, is a developmental and evolutionary concept whose definition can only be held as truth of and for the time and context to which it belongs. Using this logic, every educational context, because of its unique

human diversity and its occupation of a particular space and time, has its own unique culture, and thus, reflects its own unique identity.

As a Hawaiian who believes that all education is culture-based, I do not find myself questioning whether or not a school should educate using a culture-based approach, as many a dissertation exist to argue. Rather, I find myself acknowledging that schools are already educating toward a culture, and thus asking the question, "What culture do we want our learners to speak?" Inherent in this question is the belief that we, as educators and institutions, need to adjust priorities, explore and re-craft the nature of our narratives, and reorient ourselves to the points of view and frames of reference that shape our collective perspectives in order to educate around the culture to which we desire our students to exist, belong, practice, and maintain. Beyond this dissertation, it is also my personal and professional goal to prompt and promote the examination and deliberate shaping of educational context to reflect and perpetuate an intentional educational culture.

Ka ‘Oloke‘a Makawalu: A Conceptual Framework

Although scholarship has always been part of our rich tradition as Kanaka ‘Ōiwi, its representation in the academy has not. In the last decade, however, there has been tremendous growth in the number of Kanaka ‘Ōiwi scholars and the volume of scholarship.... With increasing numbers of Kanaka ‘Ōiwi scholars and emerging scholars in the academy who have research interests focused on Kanaka ‘Ōiwi people and knowledge structures, there is an equally growing need to understand, develop, and determine Kanaka ‘Ōiwi research methodologies and appropriate methods. Furthermore, we also view this growth as essential to the perpetuation of Kanaka ‘Ōiwi knowledge. (Oliveira and Wright, 2016, Editor's Note)

While the basis for a dissertation is traditionally the research project through which a researcher completes the obligatory tasks of collecting data, analyzing, and drawing conclusions, I have appropriated the dissertation in order to take advantage of the platform it provides for developing, experimenting, and establishing alternative contemporary Hawaiian research practice. While I attempt herein to establish this work as *Noi'i 'Ōiwi*-Hawaiian academic scholarship, I do not necessarily address this work by those terms. I do however believe it imperative that I note a tendency toward thinking that parallels Smith's (2012) around the power, importance, and implications of naming research within an indigenous context.

Indigenous communities as part of the self-determination agenda engage quite deliberately in naming the world according to an indigenous world view. What researchers may call methodology, for example, Maori researchers in New Zealand call Kaupapa Maori research or Maori-centered research. This form of naming is about bringing to the centre and privileging indigenous values, attitudes and practices rather than disguising them within Westernized labels such as 'collaborative research.'

Institutions such as the academy and major funding agencies maintain and reinforce the idea that research is a highly specialized skill that by definition is developed and supported at a distance from the community. (p. 128)

Although I continue to refer to this work as *research* and not by any Hawaiian terminology, I do so with an understanding that the "Western label," as Smith calls it, subsequently retains a certain (although minimal) power within this study, as does academia-in its traditionally non-indigenous nature. Thus, I acknowledge that it is from *within* the realm of the "Other" that this particular inquiry has come to be (Smith, 2012, p. 45), but retain that it is not *because* of the other that this particular research exists. The conceptual framework of this research project is my

personal insurance that this work be worthy of situation within the landscape of indigenous research, and not solely or primarily within any other.

Ka ‘Oloke‘a Makawalu, a multi-faceted arrangement, is the conceptual framework I have developed to ground and organize this dissertation. It has been designed to incorporate those threads of thought and pillars of knowledge essential to presenting my research as it is an extension of my personal, holistic identity. Given that I strongly believe knowledge to be a matter of genealogical construction and generational kuleana, that learning does not exist in isolation, and that all education is culture-based, it is essential that the foundational framework and methodology of this dissertation be authentically reflective of these ideas. To this end, I have come to believe that if I do not provide a comprehensive narrative around my research, making my personal values and beliefs explicit, there is no possible way that any reader will understand the personal and true nature of my work. If successful, this framework will serve its purpose-to situate this work within the landscape of indigenous research and "illustrate the 'thinking' behind the 'doing'" (Kovach, 2009, p. 39). Kovach (2009) further explains:

Conceptual frameworks make visible the way we see the world. Within research, these frameworks are either transparent (i.e., through form) or not, yet they are always present. The rationale for explicit representation of one's conceptual framework is that it provides insight into a researcher's beliefs about knowledge production, in general, and how those beliefs will impact the research project. The content and form of the conceptual framework itself assists in illustrating the researcher's standpoint, thus giving the reader insight into the interpretative lens that influences the research. (p. 42)

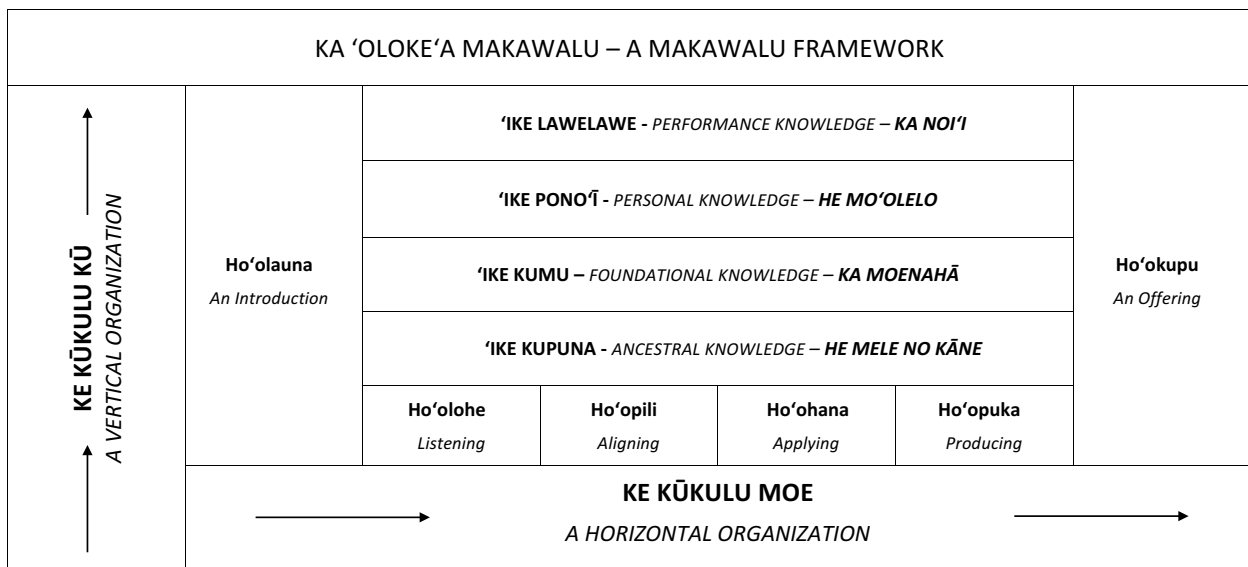
Ka ‘Oloke‘a Makawalu, is a personal interpretation of the concepts of theoretical, research, or epistemological frameworks as indigenous researchers believe them to converge to govern all aspects of research considered *indigenous* (Kovach, 2009).

In Hawaiian, makawalu literally means eight eyes. The figurative meaning provided by Elbert and Pukui (1986) in the Hawaiian Dictionary is, "numerous, many, much, in great quantities" (p.228). Rain can fall in a makawalu fashion; a great chief could defend himself against spears that were being hurled in a makawalu nature; and we, as human beings, naturally learn through processing our world through makawalu, many eyes. As a word whose mana‘o (meaning) can be used to describe the multi-faceted nature of just about anything, the term has come to have a modern association with a handful of specific Hawaiian educational methodologies and initiatives. To be entirely clear, the use of the term makawalu herein is not an attempt to reference or align this work with any preexisting methodologies, rather it is used because it is the most appropriately descriptive traditional Hawaiian term for the framework I am employing. ‘Oloke‘a, is a noun meaning, "Cross, gibbet, gallows, scaffolding; ladder made of sticks tied horizontally; crisscross, crossed" (Elbert and Pukui, 1986, p. 286). Together, ‘Oloke‘a Makawalu can be literally translated to the eight-eyed scaffolding. For use as a conceptual framework however, I encourage a more liberal translation and have settled on a framework of multiple orientations (despite the eight-element construct).

In an attempt to provide adequate context to the research project I have conducted, I have structured this dissertation using Ka ‘Oloke‘a Makawalu-a matrix made up of two theoretical frames-one defining the depth of this dissertation, and one defining the breadth. The orientation to depth is called Ke Kūkulu Kū, or the standing pillars. These pillars manifest as threads that run through each section of this document horizontally, but which are named for their vertical

orientation, as they are stacked one atop another. The function of these threads is to give depth to this work by moving the audience from the beginning to the end of each chapter. The orientation to breadth is similarly coined Ke Kūkulu Moe, or the prostrate pillars. These pillars manifest as columns that structure each chapter of the dissertation, but are named for their horizontal organization as they are the pillars upon which the threads attach themselves, moving the reader from the beginning to the end of the dissertation.

Figure 1.1. Ka ‘Oloke‘a Makawalu – A Hawaiian Conceptual Framework



Each section or installation of text throughout this paper that corresponds to Ke Kūkulu Kū and Ke Kūkulu Moe is indicated by level two headings. Each illustrates an individual fiber of the research process, as a unique instance of interaction between each element of Ke Kūkulu Kū and Ke Kūkulu Moe, eventually weaving a tapestry that is the comprehensive dissertation.

Ke Kūkulu Kū: A theoretical framework orienting to depth. In her 2016 article, "Reproducing the Ropes of Resistance: Hawaiian Studies Methodologies," Noelani Goodyear-Ka‘ōpua speaks of her research methodology using the word aho (cordage) and the metaphor it provides:

I discuss four concepts that might be seen as niho stones in a kahua that has been laid before us.... Each of these four principles could also be seen as aho, single cords, that when braided together form what political scholar and poet, Haunani-Kay Trask, describes as a 'rope of resistance'.... My goal is to draw out these particular aho of Hawaiian studies intellectual production. (p. 2)

To illustrate my own intellectual production around what Goodyear-Ka'ōpua refers to as "Hawaiian studies," I identified early on four waihona 'ike or bodies of knowledge that ground my work: 'Ike Kupuna – ancestral knowledge, 'Ike Kumu – foundational knowledge, 'Ike Pono'i – personal knowledge, and 'Ike Lawelawe – performance knowledge. As element could possibly be expressed as aho (threads, lenses, perspectives, or angles), their conceptual use here are as orientations, for they each aim to clarify the location and situation of thoughts within the landscape of this dissertation. This set of orientations make up Ke Kūkulu Kū or vertical axis of my framework that serves as the structure of depth for each chapter.

'Ike kupuna-ancestral knowledge. First and foremost, I am a lover of Hawaiian poetry, a student of every composition, a wide-eyed repository for each word and thought I can effectively consume; I love poetry as I love its poets. This intrigue with Hawaiian poetic composition has been a fascination of mine since long before I learned to speak Hawaiian. Initially being engaged by the rhythm and instrumentation of music from the hula ku'i era that emerged from within the Kalākaua period (Stillman, 1982), I would memorize words to songs and pride myself in being able to sing along with master musicians and vocalists, and chant along with the few musicians who incorporated traditional chant into their modern repertoire. Just as the old blended with the new in hula ku'i-ipu and traditional implements being played alongside the 'ukulele, guitars, upright bases, and the piano-I became increasingly fascinated

with the question of how things considered *old* could serve as anchors to our culture with *new* relevance (Stillman, 1982). It was this fascination with *ku* 'i-joining the past and the present-that set me on the path to learning Hawaiian in college. And when I became somewhat proficient in the language of the mele I had been mesmerized by for so long, my love for these mele and for Hawaiian poetic composition only deepened. Furthermore, my relationship with college professor, Haunani Bernardino, an accomplished composer, musician and vocalist herself-an old soul in a modern context, instilled in me an understanding of the role of mele in Hawaiian history, in language learning, and as a cultural practice. It is in her honor, as she represents all who have come before, that I begin each section of this paper acknowledging the rich tradition of Hawaiian poetic composition and my belief that it plays an undeniable role in the education of both language and culture.

R. Keawe Lopes Jr. writes in the introduction to his 2014 publication, *Ka Waihoana A Ke Aloha Monograph*, "Our Kūpuna were indeed lovers of poetry. Their lyrical expressions were laden with the very essence of their soul. Generally termed 'Mele,' these poetic expressions served as an avenue for our Kūpuna to express themselves spiritually, physically, and emotionally" (p. x). In my life, as I make my way in a world unknown to my kupuna, I have found comfort in the lyrics of their compositions; I have found safe harbor in the words of their wisdom; and I have found guidance within the legacy that is their skillful composition. I have come to, and continue to confer with mele, wrestle with mele, and love mele in my quest to both learn about myself, and become a person worthy of my lifetime. In this way, mele is an important part of how I choose to connect to the people from whom I descend and honor the knowledge from which I have been fortunate enough to learn.

Because I understand that within the compositions of my kupuna reside the knowledge of my past, and the wisdom with which I would do good to approach my future, I have looked to mele for guidance and structure upon which to base this dissertation.

The hope is to introduce present efforts to revitalize and restore our language and culture through becoming better acquainted with our kūpuna and their mo‘olelo and mele, and to encourage our people that with each new experience upon our life's journey, our kūpuna have already provided for us our predestined Hikina or 'arrival' to each present endeavor. (Lopes, 2010, p. 7)

To honor the significance of mele to my kupuna and its role in my own learning and development, I have chosen to begin each chapter of this paper with a thread consistently titled "He Mele no Kāne." In each of its installations, I will discuss a line or stanza of the traditional composition "He Mele no Kāne" and use the imagery and knowledge embedded within the poetry to frame, orient, and align my thoughts with the traditional knowledge that has guided my approach to the research, analysis, and synthesis of this dissertation.

‘Ike kumu-foundational knowledge. I teach because I love learning. I teach because I want others to love learning. I teach because learning is central to the continuous development of every human being. I teach to be a model of life-long learning and to inspire the desire toward perpetual and authentic growth in others.

As a teacher, I have been trained to educate the mauli of my students, to educate their very being, their core, and those elements of each human that interact uniquely to make up who we are as a whole. While American philosophers of education may refer to this approach as "holistic," in the primary language of my existence and according to those from whom I have been taught, it is Ho‘ona‘auao Maui Ola Hawai‘i-Hawaiian Maui Ola-based education (‘Aha

Pūnana Leo [‘APL], Ka Haka ‘Ula O Ke‘elikōlani [KH‘UOK], 2009). Presented as the core concept of the educational philosophy Kumu Honua Maui Ola (KHMO), it is one of the formidable approaches to education that continuously influences the development of my craft.

Maui, as defined by Pukui and Elbert (1986), is a noun, meaning, "life, heart, seat of life; ghost, spirit;" and ola, means "life, health, well-being" (p. 242; 282-283). As an educational approach, maui ola-based education then aims to educate the life/heart/spirit of a being so that it is healthy and vibrant. As such, the approach is greatly universal in its potential application. By attaching the qualifier "Hawai‘i" to it, however, the educational approach becomes specific to educating the life and spirit of a being so that it's Hawaiian character is healthy and vibrant.

The vision statement of the Kumu Honua Maui Ola reads:

Even as the Hawaiian maui has been weakened greatly over the years, we can seek to create honua with our families, among friends, at school, at work, and in other places where the fires of our maui may be rekindled and once again burn brightly.... We seek to make ourselves, as individuals and as a group, sources of continued life for that shared Hawaiian maui. (‘APL, KH‘UOK, 2009, p. 23)

It is this vision that best expresses my commitment to maui ola-based education; as a maui ola educator, it is my kuleana, my passion, and my honor to serve people-Hawaiian and non-Hawaiian alike, in identifying, strengthening, and maintaining the fire that is their maui. I am committed to educating the individual, that one may in turn serve one's own people toward a collective maui ola, all the while maintaining and working through the maui that I shepard to be constantly and consistently Hawaiian. Furthermore, it is my hope that this dissertation serves my audience as a honua maui ola Hawai‘i, a Hawaiian place of learning, in and of itself, "where the fires of our maui may be rekindled" (‘APL, KH‘UOK, 2009, p. 23), so that beyond the

interaction with these pages of text, one may be inspired to stoke the fire of their own maui Hawai'i, so that it too, burns brightly again, and contributes to the vibrancy of our collective maui lāhui.

A second formidable educational approach that influences my work is the Moenahā-a curriculum development and instruction methodology designed to promote Hawaiian ways of teaching and learning (Kawai'ae'a, 2012). This methodology serves as the "how"- in the curriculum design process, the way by which I design curriculum educates the maui (see Appendix A1 for a personal expression of how both the Kumu Honua Maui Ola philosophy and the Moenahā methodology might exist if superimposed).

In my 2013 Master's thesis, I wrote about the Moenahā methodology, specifically the learning cycle it outlines as it applied to the learning of Kekūhaupi'o-the famous warrior of Kamehameha, Punia-the famed fisher-child of Kohala, and of me-the indigenous researcher and aspiring academic (Reppun, 2013). I wrote about it in the context of old knowledge-traditional stories-in order to present that there indeed exists historical evidence that learning of our former past parallels the learning cycle employed by the Moenahā methodology. Thus, I presented that it was possible to consider the Moenahā as an indigenous methodology for teaching and learning.

As it is outlined in the 2012 *Puke Alaka'i* (Manual) by Keiki Kawai'a'e'a, the following figure (1.2) illustrates what the Moenahā both *is* and *is not*³.

³ All Moenahā material used with permission from Keiki Kawai'ae'a; personal communication, 2017.

Figure 1.2. Ka Moenahā – What It Is and What It Is Not

What is Moenahā?

1. Moenahā is a culture-based instructional model grounded in Hawaiian epistemology and supported by research to be effective with Hawaiian learners.
2. Moenahā can organize and align individual teacher curriculum, instruction and assessment with school and system-wide standards/benchmarks to support systemic transformation.
3. Moenahā offers a systematic and cultural method that can improve Hawaiian learner outcomes.
4. Moenahā utilizes four organizational templates *Kupu Kukui* (instructional alignment), *Kumu Kukui* (conceptual framework), *Lau Kukui* (lesson planning) and *Lama Kukui* (assessment) for curriculum design, instruction and assessment.
5. Moenahā supports instructional practices that are aligned to learner outcomes through a conceptual framework that drives the learning with intent and purpose.
6. Moenahā helps to organize meaningful and purposeful learning experiences through conceptual understanding of big ideas and essential questions.
7. Moenahā beckons thinking about teaching and learning in profound ways. (metacognitive order)
8. Moenahā is a natural and cultural cycle of learning the way our kūpuna learned.
9. Moenahā is a mat that weaves the four Hawaiian learning processes: *ho`olohe*, *ho`opili*, *ho`ohana*, *ho`opuka*; while stimulating inquiry of why, what, how, and what if or what now.
10. Moenahā supports the legitimacy of multiple learning styles through meaningful experiences throughout the learning process.
11. Moenahā embraces many of the same theories posited by renowned educational theorists.
12. Moenahā offers an instructional methodology that allows teaching and learning through the culture as opposed to about the culture.
13. Moenahā embraces the integration of the Nā Honua Maui Ola cultural pathways – through cultural strands of `ike, maui, honua, piko, aloha, `ohana, kaiaulu and kuleana that provide a cultural perspective for strengthening relationship, relevance, rigor and responsibility throughout the learning experience.

What Moenahā is not:

1. Moenahā is not meant to be a prescriptive curriculum - it promotes an instructional model that empowers teachers to improve their craft of designing meaningful curriculum.
2. Moenahā is not a framework for arranging curriculum, instruction, and assessment without clear expectations of the end in mind or intended outcomes.
3. Moenahā does not stand alone, it works with GLOs, standards, benchmarks, cultural pathways or working exit outcomes.
4. Moenahā cannot improve teaching and learning without teachers rethinking their content and approaching it with concepts (big ideas) and essential questions.
5. Moenahā cannot support improvement of Hawaiian learner outcomes if not connected to relationship, relevance, rigor and responsibility.
6. Moenahā will not ensure the cultural balance of curriculum, instruction or assessment if not linked to language, culture, history and place.
7. Moenahā will not organize or align individual teacher curriculum, instruction and assessment without agreement of school/campus wide standards/benchmarks.

Because I was so effectively moved and influenced by this method of instruction in the early years of my career, it has served me as an intrinsic guide in both my professional and personal learning ever since. Furthermore, the thinking, process and planning templates I have become accustomed to using in the context of curriculum development, have become increasingly recognizable in every instance of my own learning. In the context of this dissertation and the journey that has brought me to the structure and content I present herein, the

Moenahā serves as an essential piece of this dissertation's conceptual framework. Because the sequencing within the Moenahā methodology has become so natural for me, it is a primary disposition that guides the development of this huahana, a personal fruit of labor.

With the elements of the learning cycle constantly influencing my work, within these pages, I have decided to take a more comprehensive view of the Moenahā methodology that includes each element of its planning template as opposed to working only within the one element of the template that deals with direct instruction. In doing this, I hope to show that even a teacher, while working through the task of planning a Moenahā curriculum, goes through the process of learning outlined by the Moenahā itself. Furthermore, when employed comprehensively, this process for planning curriculum also parallels that of designing and executing a doctoral dissertation.

It is my personal conviction in and the professional utility of the Moenahā that warrants its inclusion as a thread of this dissertation. Titled, Ka Moenahā, the second section of each chapter aims to discuss an essential element of the Moenahā methodology as it supports the development of this dissertation. By discussing the Moenahā as it relates to research, I aim to promote it as a methodology appropriate for the development and execution of any learning journey as well as a framework by which any learning journey might be defined.

‘Ike pono‘ī-personal knowledge. "Do you know what makes a story truly wonderful for little children? If they can giggle at it, and dance with it, and turn somersaults and go upside down on their beds while listening to it-that's what makes it truly wonderful," Patricia Barrett Perkins (1987) writes in her Foreword to Rudyard Kipling's "Just So Stories." A book gifted to me in my single digit years, inscribed, "Merry Christmas. For some reading delight. Love, Uncle John," it was read to me over and over by my parents, and kept under a watchful eye at my work

desk even still. I return to its pages frequently wanting to remember the exact order of words, "the great, gray, green, greasy, Limpopo river, all set about with fever trees" (p. 65), and recollect the curiosity I felt when I heard them for the first time. Just exactly why I have a connection to this book, to the stories within it? I am not sure, except that they moved me. They moved me in a way that I cannot explain, just as the story of my grandfather's escape at four years old from Russia during the Russian Revolution does, or how the stories about my brother and sister helping Mrs. Matayoshi push her wheelbarrow back up the valley after a long day selling fruits at the highway does; I revel in stories... and always have.

Although I still enjoy the fanciful stories of my youth, and return to them frequently to peel back layers of meaning I may have missed as an enthusiastic child, over time, my relationship to stories has evolved; and while I could tell the story of my life through the lens of this evolution, there are three salient points that lend themselves to the purpose of this dissertation. First, is the relationship I had to stories as a child. I would beg to be read to at bedtime, to be inspired by the imagination embedded in my parents' voices, to escape to the landscapes and settings of each character's story, to be carried off to sleep by the witty language and inquisitive adventures of the *Elephant's Child* (1987). A somewhat passive relationship that put me at the receiving end of various whimsical tales, both written down in books and made up on the spot. It is this relationship that instilled a love for stories and storytelling within me that serves as the foundation upon which the second salient relationship would grow.

As both a learner and a teacher, I quickly identified the power of story in my own quest to acquire knowledge. Information disguised as a juicy anecdote or skillfully delivered narrative was hard to forget, whereas knowledge offered without context, proved hard to remember. I began to notice that the teachers I really enjoyed, the ones from whom I learned the most, and the

ones who inspired me, they were storytellers. Although I believe that this realization was not a conscious one while I was growing up, I do believe that because I loved stories so much as a child, my most valuable relationships tended to be with people whose voices and stories resonated within me. Through those relationships I learned that the world, in its entirety, could be processed through stories. I learned that poems, written narratives, visual art, performance art, architecture, engineering, and every other product of human culture holds a story, and thus could be a vehicle for the transmission of knowledge. As I transitioned from student to teacher, making a move into the career that has been my life's work, I began experimenting with the story in my classroom. As I realized my own students' affinity toward stories and storytelling, I made mo'olelo an integral part of my classroom culture.

Given then that I tend to process the world through story, it is essential to my work as a scholar that story be incorporated as authentically as possible into both the process and structure of this dissertation. The third salient relationship with story then, is that of my researcher self to the mo'olelo embedded into the previously established foundation of indigenous research and the genealogy of my own research. In the Foreword to Noenoe K. Silva's 2017 publication, *The Power of the Steel-Tipped Pen*, Ngūgĩ wa Thiong'o (2017) writes,

The popular African proverb that until the lions have their storytellers, the story of the hunt will always glorify the hunter, applies to the two connected binaries of the colonizer and the colonized, the oppressor and the oppressed. Telling tales is part of the whole realm of a people, any people, naming the world. To name is also to claim a particular relationship to the named. Language is a vast system of naming the world, which expresses that community's total relationship to their environment, their economic

activities, their political and social relations, and ultimately their view of themselves in the world.

For this exact reason and to this exact end, it is important for me in this work to be the storyteller of my own journey, to name the relationships that exist within these pages in the language I choose, to provide but one other example of how indigenous voice and story might be utilized in the realm of academic indigenous research.

Thus, it is only appropriate that the third thread of context I provide for the reader of this publication is He Mo‘olelo, a personal story, a reflective installation that discusses the internal counterpart to each element of the research process. This thread is essential to this work as it serves to bridge the traditional, metaphorical knowledge of mele and the theoretical knowledge of the Moenahā, with the research itself by way of personal, internalized reflection. Ultimately, these brief, reflective stories outline how I, the researcher, came to the research topic, question, process, and product. It is a necessary piece of this work that serves to facilitate the transition of the reader from a metaphorical and theoretical mindset to one of application.

‘Ike lawelawe-performance knowledge. From the exploratory inquisition of my youth, to the academic accountability of my formal education, to the professional responsibility to accuracy in teaching, I have no choice but to be a researcher. From the passion I have for learning new mele and the knowledge embedded within, to my fascination with indigenous theories that give modern context to old ideas, to the power I have realized through the practice of storytelling, research is as essential to my personal and professional well-being as it is to my continuously evolving identity as a Hawaiian woman.

In her Acknowledgments section of the book "Facing Spears of Change: The Life and Legacy of John Papa ‘Ī‘Ī," Marie Alohalani Brown (2016) explains,

This biography on John Papa ʻĪʻĪ marks an important milestone in my journey as an ʻŌiwi motivated to gain a deeper understanding of my people's history, language, and culture, and to raise awareness about the same. Looking back, I can now clearly see the path that led me to this point. Along the way I was guided, protected, assisted, and/or inspired by the ʻāina itself, our akua, my ʻaumākua, the ʻŌiwi whose efforts have paved the way for my own, my kūpuna, my ʻohana, my children, my friends, my former professors, and my students. (p. VII)

I believe that it is this specific kind of disposition, this grounded perspective, and this particular orientation to research that is essential to being an indigenous researcher, or to finding success with research centered on indigenous inquiry. Like Brown, I am not particularly quick to call myself an indigenous researcher; rather I find comfort in defining myself as "an ʻŌiwi motivated" toward learning more and understanding better, the place, the people, and the culture from whence I have come, upon whose foundation I stand. Furthermore, I believe that at its very core, indigenous research and researchers are indeed guided by their past relationships and present interactions with both the natural environment and social context. Research void of reflection on the spiritual, metaphorical, figurative or transcendental nature of the process and its evolution, in my opinion, is simply research as it has existed in the Western sense of the concept within the academic institution since its inception. And though for some, this is in-fact the kind of research they aim to carry out and produce, it is not the kind that I am aiming to execute or publish as a contribution to the knowledge of my lāhui.

Additionally, I believe that research, to be truly indigenous in nature, should in its very inception be designed around the intent of benefitting the community, place, people, and/or culture being researched. Thus it is imperative that the benefit of such work is personal; in that

the researcher has a specific, authentic, and valid connection to the research and researched, for unless there exists a relationship between the researcher and the researched, it is probable that the benefit to the researcher outweighs the researched. Goodyear-Ka'ōpua (2016) gestures to this:

To be an academic researcher is to occupy a position of privilege. With more knowledge comes more kuleana. Any research project requires that we take the time to establish or nurture the appropriate relationships and to be affirmed that indeed, I am the one who is supposed to undertake this inquiry. (p.15)

To be a researcher grounded in kuleana means that I acknowledge the privilege of my positionality. Herein, I acknowledge the fact that not all of my peers or the audience of this paper, experience knowledge from the same kuana (vantage point) as I; I acknowledge within this work that I see the world differently. In her foundational book, "Decolonizing Methodologies" (2012), Linda Tuhiwai Smith explains, "The first task of many researchers is to survive and do exceedingly well in an education system that denies the existence of the knowledge held by their own peoples" (p. 222-223). And while one might view this fact as one that puts the educated native at a disadvantage, I understand it as a matter-of-fact. My education and the position it has found under my feet has undeniably affected where I stand and is a constant influence on how I have and how I continue to experience the world. I refuse to agree that because of my relationship with education that I am somehow, at my core, guided by different values or understandings than my hoa lāhui; rather, I embrace who I am and my particular genealogy as it is both similar and different from those whose mana'o (thoughts) and 'ike (knowledge) I am seeking and seeking to serve. Given that privilege, however, I must also acknowledge the responsibility of treating my position, my researched, and my research with care and deliberate cultural ethos. Finally, my personal interpretation of indigenous research as a

discipline and of my role as an indigenous researcher is to be familiar, explicit, humbled, and guided by my own indigeneity in order to maintain alignment with the values and practices of my unique and comprehensive genealogy.

Last of the four threads that make up this dissertation is called, Ka Noi'i. It is the final installation in each section and discusses the action research that would normally be paramount in a traditional dissertation. I present the research itself last within each section in order to make the point that this research, and my role as a researcher, only exist as a result of the comprehensive experience, knowledge, and reflection that has come before. Becoming a researcher, and especially having arrived at the skill it takes to carry out responsible indigenous research, is the newest experience in my own education that serves as both an end point-in terms of my journey through the academic institution-and a beginning-in terms of the work I have outlined within these pages and my own responsibility to ho'ōla, or bring it life.

Ke Kūkulu Moe: A theoretical framework orienting to breadth. Whereas a traditional dissertation would consist of five chapters, this dissertation is made up of four core chapters and two additional sections best categorized as an "introduction" and a "conclusion." With the exception of the introductory and conclusive chapters, the horizontal organization of this paper utilizes the four primary contexts of learning as presented within the Moenahā methodology of curriculum development and instruction: ho'olohe (to listen), ho'opili (to mimic or bring together), ho'ohana (to use or apply), and ho'opuka (to perform or publish) (see Appendix A2 for further explanation of lessons promoted in each phase of the learning cycle) (Kawai'a'e'a, 2012, p. B-8). Although the introduction and conclusion are not formal elements of the Moenahā learning cycle, the Moenahā is spiral in nature and therefore each unit of study, or learning cycle, builds upon the previous and serves as a lead into the next. In this way, the introduction of this

dissertation is designed to present prior learning as it pertains to the research study being presented. Similarly, the conclusion presents an actualization of the learning that is represented in the four core chapters and serves to lay a foundation upon which future learning could, would, and should take place. Additionally, as is well documented in Hawaiian language publications of the nineteenth century, introductions and conclusions are an essential and necessary element of effective genuine communication, and therefore warrant special consideration and treatment within any 'ōiwi scholarship.

Ho'olauna-an orientation. As you have already begun to experience, the initial section of this paper is a reading guide. Within its pages, the reader should gain the insight necessary to understand the attitudes with which I have approached this writing, the foundational assumptions upon which my work has been carried out, and the structure of this paper in terms of both depth and breadth. As ho'olauna means to introduce one person to another or to make friendly (Pukui and Elbert, 1986, p. 197), this chapter aims to give you an understanding of who I am and where I come from, both as researcher and author. Finally, this section should be treated as a companion section to the last in this paper, "Ho'okupu: An offering." Together, these two sections serve to begin and end this paper with context and reflection, grounding it as well as giving it wings.

Ho'olohe-listening. The first chapter of this dissertation has one goal: to establish the research question. As is indicated by the naming of this chapter, ho'olohe—meaning to listen, hear, heed, or obey (Pukui and Elbert, 1986, p. 209), it is through listening intently that the central query of this work has come to be. As a matter of development, chapter one describes the listening that has inspired this study's query. As query is foundational in the composition "He Mele no Kāne," this chapter begins with a discussion of the opening lines of this mele and shows

how they frame query as primary to the transmission of knowledge. The discussion then addresses the role of query within the Moenahā methodology, acknowledging that it is ka Nīnau Ko‘iko‘i, or the essential question (Kawai‘a‘ea, 2012, p. A-17), that is foundational in determining the nature of any given learning journey. Next, I present the role of questioning and listening in my own life through the story of how I managed to end up, after 14 years, back at Punahou School. Finally, having provided a cultural, educational, and personal foundation for the study, this chapter ends with an outlining of the research question and the purpose and rationale for the research being presented herein.

Ho‘opili-aligning. Ho‘opili in this context has been translated as alignment; but to understand why this translation works takes an understanding that pili means relationship, connection, to cling or to stick (Elbert and Pukui, 1986, p. 329). Thus, the second chapter of this paper discusses the idea of alignment as a necessary element of both the research study and the subsequent dissertation. Beginning with an analysis of alignment within "He Mele no Kāne," this chapter includes an exploration of East-West alignment, important for framing the research process in a cultural context; then uka-kai alignment, essential to understanding the resources available to conduct the research study; and finally the luna-lalo alignment, that presents the positionality of the researcher as it stands to influence the nature of the research study. Returning to the Moenahā, the discussion then centers around how alignment of curriculum is guided by planning template called the Kumu Kukui (Kawai‘a‘ea, 2012, p. A-25-28), which identifies concepts, content, and intent and insures that the relationship they have to each other is authentic and efficient. Although I define myself as a teacher at Punahou School, my personal story discusses how Punahou School in actuality serves as my teacher, informing my work and providing another context to which I must align my research. This section wraps up by

presenting the details of the theoretical research plan, fully aligned to culture, education, and my own personal identity.

Ho‘ohana-applying. The third chapter focuses on detailing the hana of this research study, its praxis. Turning again to "He Mele no Kāne," we move from theory or metaphor into the practical understanding that although water exists everywhere, it is the wai puna, the spring water, that is meant for drinking, that gives us strength, and brings us life. In the context of the Moenahā, you might have a question and align your thinking, but unless you actually engage in the teaching or learning, none of those previous elements are of any value. Thus the importance of engaging the "how," the Lau Kukui (Kawai‘a‘ea, 2012, p. B-10-11), the specific learning cycle outlined by the Moenahā methodology. Building upon the idea that it takes action to actualize any good intention or well-planned learning, my personal reflection comes to speak of my work as a researcher-teacher at Punahou School. It has been a test of my own proficiency in the work of research, as well as in becoming a trusted voice within the Punahou community. The chapter concludes with a detailed account of the actual research process as it pertains specifically to data collection and the presentation of raw data.

Ho‘opuka-producing. To ho‘opuka can mean to cause to emerge, to graduate, or to publish (Pukui and Elbert, 1986, p. 350), and is befitting then that it names this chapter that offers a synthesis of both the data collected and my own reflections in the form of an institutional proposal. As we return one last time to "He Mele no Kāne," the idea of declaring life within words encourages that the listener take action beyond the composition. In this last line of the mele, "e ola nō ā," the composer reiterates the idea that life is the supreme gift to be granted; that to live an active life, a life of quality, is the only way to honor that gift. As the result of every instance of learning, the Moenahā concludes its learning cycle with the presentation of learning

as it applies beyond the learning context. Although not specifically stipulated, often this results in the production of an artifact of learning that is central to a final presentation. The last step in the learning journey is ultimately determining the quality of that artifact as it symbolizes the quality of each student's gained knowledge. The Lama Kukui (Kawai‘a‘ea, 2012, p. C-10 & 11), the template for evaluation, is the last Moenahā template to be discussed. Subsequently, the last installment of my personal story focuses on the intent for my own artifact. Ultimately a product is presented, an artifact that I hope is both useful and valuable, first, to Punahou School, and then, to any similar institution attempting to increase the integration of Hawaiian language and culture within their community.

Ho‘okupu-an offering. Finally, ho‘okupu means, "to cause growth, sprouting; to sprout" (Pukui and Elbert, 1986, p. 186), and is used in the naming of the final chapter in order to inspire the growth of the proposed ideas beyond the pages of this dissertation. As a partner chapter to "Ho‘olauna," the introduction, "Ho‘okupu" presents the "sprout" by which the life of this work is symbolically established. As the facilitator of this research and author of this subsequent dissertation, I am primarily responsible for insuring that the intent of this project is fulfilled; I am, solely responsible for actualizing the ideas I have been entrusted with. Given the nature of this work and my own focus on alignment and praxis, the sprout I have chosen to plant, tend, and offer the world is a mele, a new composition titled "Lei Mānoa." As an example of how we might breathe new life into old stories and be the example for other contributions, this mele lays the foundation upon which the original intent of this research study might continue to be inspired and actualized.

Table 1

Ka 'Oloke'a Makawalu Pepa – The Organizational Framework for this Dissertation

1. HO'OLAUNA	**	2. HO'OLOHE	3. HO'OPILI	4. HO'OHANA	5. HO'OPUKA	**	6. HO'OKUPU
An Orientation to the personal context, conceptual framework, and structure of this dissertation.	<p>He Mele No Kāne: An orientation to 'Ike Kupuna: generational knowledge</p> <p>→</p>	<p>He Ui, He Nīnau Query as a literary device and catalyst for the learning (and research) journey.</p>	<p>Hikina/Kaulanaka; Kuahiwi/Kai; Luna/Lalo Duality as a literary device and structure for process within the learning (and research) journey.</p>	<p>He wai puna, he wai e inu, he wai e mana, he wai e ola The spring water is what gives us life; the data is the spring of new knowledge.</p>	<p>E Ola Nō A A declaration of life beyond-beyond the words, the lines, the chant, the page.</p>	<p>He Mele No Kāne: An orientation to 'Ike Kupuna: generational knowledge</p> <p>←</p>	<p>A gift of mele: Lei Mānoa. An offering of a new poetic composition that gestures to the commitment I have to carry out the work that remains around HL/C at Punahou School.</p>
	<p>Ka Moenahā: An orientation to 'Ike Kumu: foundational knowledge</p> <p>→</p>	<p>Ho'olohe & Ka Nīnau Ko'iko'i The learning journey begins with listening for guidance and the essential question.</p>	<p>Ho'opili & Ke Kumu Kukui Aligning the learning journey through planning appropriately.</p>	<p>Ho'ohana & Ka Lau Kukui Applying knowledge: using what I've learned to execute the collection of data and a research project in order to learn more deeply.</p>	<p>Ho'opuka & Ka Lama Kukui The learning journey concludes with a declaration that new knowledge exists-performance & assessment.</p>	<p>Ka Moenahā: An orientation to 'Ike Kumu: foundational knowledge</p> <p>←</p>	
	<p>He Mo'olelo: An orientation to 'Ike Pono'i: personal context</p> <p>→</p>	<p>Returning to Punahou Punahou School as the research context.</p>	<p>Teaching and Learning at Punahou Aligning research to the research context is imperative.</p>	<p>Researching at Punahou Acknowledging the benefit and limitations of being a participatory action researcher.</p>	<p>Kuleana at Punahou What I give back to the research context and population has to be of value/benefit to them, not just to me.</p>	<p>He Mo'olelo: An orientation to 'Ike Pono'i: personal context</p> <p>←</p>	
	<p>Ka Noi'i: An orientation to 'Ike Noi'i: research knowledge</p> <p>→</p>	<p>Research Question(s) & Rationale Arriving at a topic and formulating a query that is grounded in kuleana.</p>	<p>Proposed Research Methodology Aligning process, procedure, and data collection tools.</p>	<p>Data: Collection & Description Outlining the actual process for data collection and preliminary description of the data collected.</p>	<p>Data Analysis Presentation of simple data analysis as it informed the drafting of a proposal for increased integration of HL/C at Punahou School.</p>	<p>Ka Noi'i: An orientation to 'Ike Noi'i: research knowledge</p> <p>←</p>	

No Ka 'Ōlelo: Concerning Language

As everyone knows, no translation of a poem can achieve quite the same results as the real thing. Just as an echo can never take the place of the original voice so a poem-in-translation, however much it may try to become a 'reasonable' facsimile, can never take the place of the living poem, in its primary language, and as known to its native audience. (Pukui & Korn, 1973, p. ix)

With the recent increase in native scholarship, much of it being completed by individuals who have a working knowledge of 'ōlelo Hawai'i (Hawaiian language), there exists many operationally defined approaches to the treatment of Hawaiian within scholarly work. The problem I see with operationally defining language, Hawaiian in particular, is that for those

without language background, our operational definitions run the risk of becoming definitive. For those who have a language background, operationally defining words is unnecessary. Thus, I find myself questioning the idea of operational definitions and thus asking myself, do I behave linguistically like a scholar, or do I align my linguistic approach to the natural language patterns that are authentic even outside of my scholarship? Since authenticity of self is the approach I have employed with the research and writing of this dissertation, I have chosen the latter as my approach to the treatment of ‘ōlelo Hawai‘i within these pages.

As a nod to the idea that all language is cultural, and to the end that the language we speak facilitates the knowledge with which we can develop meaningful relationships, I declare that my linguistic preference is ‘ōlelo Hawai‘i. In my belief that Hawaiian is the language in which I am most fluent, comfortable, and efficient, I realize the paradox I create in choosing to write this dissertation in English. Since the audience of this paper is predominantly English speaking, I have chosen English as its primary medium, with one important caveat: despite choosing English as the linguistic medium, I maintain that the kuana‘ike (the perspective) the grounding, and the positionality presented in the linguistic currents of this work are indeed Hawaiian. To insure that the content of this dissertation stands firmly in a Hawaiian light, I have consciously manipulated the treatment of ‘ōlelo Hawai‘i to unapologetically reflect my own bi-lingual fluency. It is through this natural use of language that I believe I am able to maintain a consistent and authentic voice throughout this work.

Specifically regarding decisions around language, I have allowed myself to use Hawaiian terms as they appear naturally in my writing if: (a)⁴ there was no English counterpart, (e) the

⁴ In order to apply a cultural context to seriation all appropriate contexts are presented alphabetically according to the pī‘āpā Hawai‘i (Hawaiian alphabet) except where the implication of importance indicated by numbers is intentional.

Hawaiian term was more appropriate than its English counterpart, or (i) the use of Hawaiian lent itself more readily to the syntax of the sentence. In cases where I believed context to be sufficient, I do not provide English counterparts. In case the context was not sufficient, or if I wanted the English interpretation to be specific, I have offered appropriate English terminology. To avoid prescribing meaning or limiting the understanding of terms or phrases, I have decided not to provide a glossary of terms, rather give context to terms I have deemed necessary for understanding within the text. I encourage the reader to look up subsequent terms on their own with an understanding that the way I have used language leverages the non-linear nature of language itself; that blank does not equal blank, but that blank may be, or could be, blank given a specific context. In this way, I hope not to perpetuate a linear understanding of language but encourage readers to develop a personal relationship with the text, its context, and vocabulary that is nimble and malleable. In every instance where a Hawaiian term is used, it is presented using the convention and projection of modern orthography so as to acknowledge, assist, and support the non-Hawaiian speakers or beginning Hawaiian language learners in building a phonetically accurate lexicon.

Lastly as a writer, and particularly as an indigenous researcher, I constantly struggle with popular terms of the research vernacular. More often than not, research language that has evolved through the halls of Western academic institutions represents a culture of assumed supremacy, indigenous judgment, and often times poor attempts at social recalibration. If I were to be writing this work in ‘ōlelo Hawai‘i, I would not necessarily have to contemplate the interpretation of my words to the same extent as I do when I write in English, for the simple fact that Hawaiian is only recently becoming popular among researchers, and that to date, most researchers who work with and in ‘ōlelo Hawai‘i are largely writing about ‘ike or knowledge to

which they have an inherent kuleana. Therefore, in an attempt to avoid the subconscious and unintentional shadowing of my work, I make a deliberate effort to avoid using this kind of research language⁵. Furthermore, I do so knowing that this language is often the measure by which the Western researcher is deemed 'legitimate,' yet have resolved to maintain my power to choose words based on the Hawaiian proverb, "I ka 'ōlelo no ke ola, i ka 'ōlelo no ka make. Life is in speech; death is in speech" (Pukui, 1983, p. 343).

Ka Hā'ina: A Declaration

"Pa'i ana na pahu a hula le'a; o ka'u hula no kēia. Let the better-enjoyed hula chanters beat their drums; this is the hula chant that I know" (Pukui, 1983, p. 283). This 'ōlelo no'eau, one of the first I learned, understood, and appreciated as a Hawaiian language speaker, gives honor to the many well versed, educated, and accomplished individuals who have contributed to the world by honoring their own teachings, walking their own paths. Here, I acknowledge as well those who have contributed specifically to the academy through their own versions of a doctoral dissertation. This 'ōlelo no'eau, however, is a declaration of sorts. It is a declaration of individuality that I have used here to say, "I understand that there is tradition embedded in the work of a doctoral dissertation, but being that I am who I am, and that I believe in what I believe in, there is no other way to complete this work than the way I have chosen to present it here, in order that it aligns-in all of its being-with my own personal truths, making my dissertation a truly authentic snapshot of who I am, what I know, and how I have come to be, at this point in time.

⁵ Although this linguistic approach is personal, research, its language, and the role language plays in indigenous research is a common topic of discussion raised by many indigenous research authors, namely Linda Smith (2012) and Margaret Kovach (2009).

For all that is good within this dissertation, I give thanks to those whose knowledge is represented within me, and furthermore, within these words. For all of its shortcomings, na‘u piha, they are mine alone to carry, for "this is the hula chant that I know."

Ho‘olohe – Listening

"He Mele no Kāne": He Ui, He Nīnau

If one were asked what, to the English-speaking mind, constitutes the most representative romantico-mystical aspiration that has been embodied in song and story, doubtless he would be compelled to answer the legend and myth of the Holy Grail. To the Hawaiian mind the aspiration and conception that most nearly approximates to this is that embodied in the words placed at the head of this chapter, The Water of Kane. One finds suggestions and hints of this conception in many passages of Hawaiian song and story, sometimes a phosphorescent flash, answering to the dip of the poet's blade, sometimes crystallized into a set form; but nowhere else than in the following mele have I found this jewel deliberately wrought into shape, faceted, and fixed in a distinct form of speech.

(Emerson, 1909, p. 257)

"He Mele no Kāne," is a chant whose origins lie in the unfamiliar depths of our past.

Excepting the fact that it has made its way into the modern canon of Hawaiian mele by way of the people of Kaua‘i, not much is known about its composer or original context (Emerson, 1909, p. 257). It is the timeless nature of the content, however, that makes the poetry and embedded knowledge just as relevant today as it would have been at the time of its composition.

Leveraging both the relevant content and skillful structure presented within "He Mele no Kāne," this dissertation has been guided, informed, and aligned to honor and promote the use of ‘ike kupuna in developing a conceptual framework upon which the research narrative is herein presented.

He ui, he nīnau,
E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?

A query, a question
I appeal to you
Where is the water of Kāne?

In its first 'oki (verse), the composer of "He Mele no Kāne" poses a query of the listener, a question, rhetorical in nature. It is not a question meant to be answered by the listener, rather, it is a mechanism by which the composer draws the listener in, in order that they may learn of the 'ike the composer is about to impart. Use of the rhetorical question as the initial literary device in this composition signals that the answer to the posed question already exists within the composer. Thus, the question being posed is not a question of inquiry, rather a question of personal interpretation or prior knowledge, used to prompt contemplation. In this dissertation, I am the chanter-the voice that will pose the query-the inspiration for my reader's contemplation. I am also however, that which will provide the answer-a response framed in the context of my own personal interpretation, of the knowledge I have come to possess, through my own, prior, inquiry.

Much like the question posed in this mele, "Aia i hea ka wai a Kāne? Where is the water of Kāne?" there must first exist a knowledge, an inkling, an emotion, a personal curiosity or value placed on a topic in order for a meaningful research question to develop. This idea makes explicit the very nature of questioning, in that one cannot question something with which they have no previous relationship. Therefore, since the ability to pose a meaningful inquiry comes from an existing relationship, it is that relationship that is the framework upon which the answer to the question is constructed-making the question itself rhetorical, and the answer a true matter of personal interpretation. Such is the nature of the query and response at the core of this dissertation.

Subsequently, "He Mele no Kāne," asks a question of great cultural and practical value, and thus begs a response that is worth the attention and contemplation of the listener. In using query as a prominent literary tool, the composer of this mele is assuming that the question being

asked is of importance and must do a due diligence in making the response valuable to the intended audience. As a researcher, such is my kuleana to the audience of this dissertation, to ask a question of value, whose response is a product of utility.

As a matter of my own listening, this mele came to be an integral part of this work as it became clear to me that I should be teaching this mele to my students at Punahou School. After examining the mele for relevance, I was reminded of the skill of the composition in speaking to and representing the *hoa ʻēkoʻa* (opposites) of our natural world, and their all-encompassing nature. This mele became a tool in my classroom, the framework upon which my class would explore and discover the tensions of Hawaiian history as coupled concepts, old and new, native and foreign, right and wrong. As I began to teach this mele in my classroom, the words resonated within me as I moved between the classroom and my doctoral research. It was the constant reverberation of the melody that guided my exploration of a conceptual framework within which this mele could exist and be showcased. And just as this mele has proven to be relevant to this dissertation, its use here is a declaration that mele, and each body of ancestral knowledge like it, have a functional space within the greater landscape of Western, even global, academia.

Ka Moenahā: Ka Nīnau Koʻikoʻi - Essential Question(s)

Like the repository of *ʻike kupuna* from which "He Mele no Kāne" comes, there too exists a body of knowledge that is somewhat secondary in nature, synthesized knowledge. This body of knowledge is that of our *kumu*, our teachers, and is made up of *ʻike* that has been passed down through generations upon generations. It is *ʻike* that has been previously analyzed and synthesized, by individual upon individual, applied to each of their own modern contexts. It is *ʻike* that arrives to us in a different from than its original, but derived from concepts and creations that belong to the realm of ancestral knowledge. I believe the Moenahā is an example

of a modern application of 'ike kupuna fused with 21st century educational theory, and thus, a product of 'ike kumu (foundational knowledge) passed down by my teachers and a product of my time.

Being the curriculum and development methodology upon which my professional education was based, the Moenahā is one of the foundational lenses with which I view my work and my world. Just as "He Mele no Kāne," is grounded in query, the Moenahā begins its design of the learning journey by identifying ka Nīnau Ko'iko'i, the Essential Question. It is with this element of the methodology that the first parallel between the learning journey and the research journey coincides.

I venture to say that within the scope of my experience, both as a learner and as an educator, every journey at its core is centered on a question. Even though the journey may not begin with the asking of it, the question is present and each instance of learning can be traced back to a particular line of inquiry, even retrospectively. Just as the composer of "He Mele no Kāne" begins with an explicit query, it is common practice for educators too, to begin the design of curriculum around an element specifically referred to as the essential question. While there is ample literature discussing the essential question, my search for a definition of the essential question turned up some very incomprehensible, and in my assessment, incomplete attempts. As is common with contrived concepts (the field of education is riddled with them), most authors instead choose to provide a list of characteristics that together create a better understanding of the nature and intent. In the case of the essential question, McTighe and Wiggins, in their 2013 book, *Essential questions: Opening doors to student understanding*, offer a list of characteristics I find simple, comprehensible, and even helpful in the design of both curriculum and research. According to their definition:

A good essential question 1. Is open-ended; that is, it typically will not have a single, final, and correct answer. 2. Is thought-provoking and intellectually engaging, often sparking discussion and debate. 3. Calls for higher-order thinking, such as analysis, inference, evaluation, prediction. It cannot be effectively answered by recall alone. 4. Points toward important, transferable ideas within disciplines. 5. Raises additional questions and sparks further inquiry. 6. Requires support and justification, not just an answer. 7. Recurs over time; that is, the question can and should be revisited again and again. (p. 3)

As one of the primary elements of curriculum design of the 21st century, the essential question is one of the foundational elements of the Moenahā methodology. The essential question is explained in the Moenahā Manual as:

A question with a big idea that stimulates thought, provokes inquiry and invokes more questions. An essential question craftfully brings together the ideas found in the mana‘o nui (concept, big idea), the kumuhana ha‘awina (topic) and the mana‘o ho‘okō (intention). It sets the course for a journey of inquiry that is both meaningful and engaging. (Kawai‘ae‘a, 2012, p. A-17)

While both of the articulations I have pointed to largely overlap, I have two criticisms with how ka Nīnau Ko‘iko‘i exists within the Moenahā methodology. First, it exists as an element of the Kumu Kukui template that I have deemed secondary. Within that template, it is not integrated organically because it does not fit the metaphorical framework that ke Kumu Kukui utilizes. This could be rectified by teasing out the concept and essential question and developing a primary element called ke Kupu Kukui, or Kukui sprout, to align with the Kukui (Candlenut) analogy currently be utilized. With these two primary elements placed up front and

apart from the theoretical elements contained within ke Kumu Kukui, the following issue would be resolved.

Currently, the essential question is the second element of consideration (after the mana‘o nui – big concept), and as it is written above, has the kuleana of bringing together the elements of curriculum that come before and after it, the big concept, and the topic and intent. While I do think that its placement within the methodology is correct, sequentially, because there needs to be a concept or landscape within which to place the query, I think that the directionality of the developmental process as articulated is problematic. In my opinion, the kuleana of the essential question is foremost to ask an important question of the big concept itself. The development of that question should in turn guide the development and alignment of the topic and curricular intent as products of the essential question. In this day and age of standards-based education where the content of our lessons is largely assigned, the idea that this methodology reflects the possibility for bi-directional development of the essential question, sometimes as foundational and sometimes from within the content, is not surprising. It seems to me however, that in an attempt to develop more meaningful curriculum, the development of the essential question should always come before the designation of the content, and thus be the driving force behind the design of the entire curriculum, not vice-versa. Given current educational, content-driven practices, there is value in a methodology that guides development from the content. As a cultural methodology however, I think that articulation and promotion of concept-driven curriculum development is a more responsible approach.

Criticisms aside, ka Nīnau Ko‘iko‘i is indeed an essential element in the design of the learning journey. And just as the context of education has a specific term and definition for the question that drives that journey, so too does the research context among others. In both cases,

however, the development of the core query is not, or should not be random or whimsical, rather it should emerge from prior knowledge. Personally, the development of questions of such importance come from their own process of inquiry and the listening that happens during that process. It is the act of listening to the world around you, listening to your reflections of prior knowledge, listening to the 'ike kupuna and the 'ike kumu which reside in you, that the questions worth asking eventually become clear.

He Mo'olelo: Returning to Punahou School, Questions and Answers

In February of 2013 I was living in Hilo, working at Ke Kula 'O Nāwahīokalani'ōpu'u LPCS, and desperately attempting to write my nine-year-in-the-making Master's thesis. At this point in the year, I had previously begun to think about my professional future in a way that I had not before considered, ultimately wondering if where I was was the best place for me to be. On a frustrating day in early February, I returned home and browsed the employment page of a few independent schools, like I had many times before. This was common practice for me as I have always been curious about teacher retention in Hawai'i's private schools. Why this time was significant, however, is because for the first time in my nine years of scrolling through these employment pages, I came across a Hawaiian language position at Punahou School. Of course it caught my attention, and for some reason I submitted an application. While filling out the application, I checked a box that indicated that I was also able to teach middle school Social Studies. Till this day, I do not know what prompted me to take action that night, but I did.

February was also a busy month for my 'ohana. My family was preparing a fundraiser for my sister, who needed a kidney transplant. My mother was to be her donor. The procedure would take them both to San Francisco for at least six weeks, and our family had to raise the funds and

pitch in to cover all of the kuleana they would both have to put on hold. Living on the Hawai‘i Island, I often thought about how I might help if I was in Waiāhole.

In the latter part of February, I attended a workshop in Keaukaha called Papakū Makawalu (Edith Kanaka‘ole Foundation, 2004). I had heard of these workshops before and always wanted to attend, but never had the chance. This time, I made it a priority. On the last day of this workshop, we took a trip around Hilo to various significant sites from the story of Māui-the trickster kupua (demi-god). As we stood atop the cliff at Waiānue, our guide, Taupouri Tangarō, who as I would come to find out is from Waiāhole as well, told us the story of Pele and her coming to Hawai‘i (February 2013). Woven into his narrative was the idea that you sail with people of like mind, and that the behavior of the canoe at any given moment is indicative of the nature of its ‘ōhua or passengers and their relationships. If each is paddling in sync, pulling their own weight, one in mind and action, the canoe moves forward. If, however, one, or worse, two or three, are individual in their thinking, in their action, in their intent, the canoe will slow, or go in circles. Furthermore, he warned, "if you find yourself on that canoe, you have to make a decision-work hard to get it back on track, or jump in the water and find another canoe."

At the end of our trip that day, we stood below Hāla‘i Hill, famous for being where Māui planted the first ‘ohe or bamboo in Hawai‘i. We stood there as Tangarō explained to the group why stories are important for us as educators to know. "It is because stories belong to people," he said, as he began the last story of the day. It was the story of Henry (Pāpā) Auwae, the famous healer and lā‘au lapa‘au practitioner. The university apparently tried to get him to teach classes on Hawaiian medicine to which he responded that his ‘ike was familial knowledge, to be passed down to his children and grandchildren, not for teaching in the university system. A bunch of years later, however, Tangarō explained; Henry Auwae came to the university and declared that

he was ready to teach. When he was asked why, he said that his family wasn't coming to learn. As I began to make connections to my own familial knowledge, I stood in the shadow of Hāla'i and began to cry. Tangarō continued, sharing that it is important to learn as many stories as we can because we never know when we are going to come across someone to whom the story belongs, and that we as educators have a kuleana to give them back to the 'ohana from whom they originated. Needless to say, I thought he might be speaking directly to me, and it was in that moment that I realized that I had to come home. I did not want to be the generation of my family who missed out on the 'ike of my parents, the reason my parents would have to seek an outsider with whom to leave their knowledge until I realized what I may lose. I did not want that to be my story.

From that point on, I received validation after validation that the right thing for me to do was to move home. I heard from Punahou and was first offered a part-time Hawaiian language position, then a full-time Social Studies position, which I accepted. I made peace with my thesis and the learning it afforded me. I ultimately reconciled that the best place for me to be at that point in time was not the place I was currently at.

About six months after I completed my Master's thesis, moved to O'ahu, and began my career at Punahou School, I received an email from a former teacher in Hilo, a woman for whom I have great respect. The email encouraged me to submit an application for the doctoral program she had just completed. Since my master's degree took me nine years to complete, this was a journey I thought I might one day embark upon, but I had sworn to myself that it would not come this soon. Such, however, is the nature of listening that is implied by the word ho'olohe: to hear, to see, to feel, to know, to heed, or to obey. To truly ho'olohe requires that we pay attention to the world around us and be able to interpret from it messages of our kupuna who speak to us on

the whispers of the wind or through a gentle stumble on a rock. To truly ho‘olohe means to trust the unseen, value the intangible, and respect intuition. I submitted my application to honor the relationship and respect I have for the origin of the message. In this particular instance I reasoned with myself that if this was indeed the time and the journey for me, that it would come to be. Quite simply, if not, then it would not come to be. The fact that I'm now sitting here crafting a dissertation means that my kupuna were indeed intent that this was the time and the space for me to embark on this journey.

Having just completed my Master's degree I wondered what other questions I would have about knowledge, what inquiry I was curious enough about that it would justify diving back into school, into a program whose ultimate task would be to ask and answer questions worthy of a year and a half long research study, and whose traditional purpose in academia is to add to the foundation of knowledge in a Western context. I was not sure that I had any of those kinds of questions within me so I struggled with the decision to make an educational doctorate my journey for the next three years. Such, however, is the listening I have come to know-that the more we explore, the more we question, in time the inquiry I was supposed to conduct would make itself known to me. So I sat and listened.

Ka Noi'i: Query, Context, and Framework

It was another February, this time, three years after I had heard my universe answer the query that would lead me home to teach seventh grade Social Studies at Punahou School. Having completed most of my doctoral course-work, I was tasked with defining the research that would ultimately result in a dissertation, the terminal work of this doctoral journey. Already a couple months behind, I struggled with both the topic and question I would explore. While the program promotes Practitioner Action Research-which I have interpreted quite simply as being a

participant in your own research context-I was not entirely sure I wanted to explore my own current practice, and I could not figure out if it was because I still feel a little guilt around teaching at Punahou, or because I was beginning to secretly wish that I could take a break from the classroom. Either way, I pushed back on the idea that Punahou would be the context for my study because the last thing Punahou needs from me is data they are entirely capable of collecting themselves. Punahou School has the resources to research anything they want. Not only that, they could easily acquire the services of any professional, top-tier researcher they wanted, at any given time. But every other research context I thought of-my family, our farm, aloha 'āina education, immersion education-never got off the ground. I was listening, but what I was hearing; I didn't want to hear.

After managing to put the inevitable off until February, I decided that I had no choice but to explore Punahou School as my research context. I resigned that if it came easy, then I would have to admit that it was meant to be. Much to my chagrin but not my surprise, it did. As I began to talk through my thoughts around research at Punahou with people I trusted, I realized that the most authentic research I could do would mean laying the groundwork for the job I wanted-the kuleana I felt I had come to Punahou to fulfil-rather than for the job I presently had. In the blink of an eye, my research had the potential to be progressive, innovative, and empowering, and while I was all-in I still ended up with a participatory action research project, re-framed.

I began my exploration with defining for myself the nature of the kuleana that brought me to Punahou in 2013. When I decided to return to Punahou as a teacher, I had a specific goal. I was intent on influencing the way Hawaiian language and culture (HL/C) was viewed, and I was committed to facilitating the increase of integration of HL/C across the campus. While I was able to do a lot of work toward this goal from my role as a teacher, I knew that in a position that gave

me autonomy to experiment with various projects and accessibility to the entire campus, I would be able to move more efficiently and deliberately toward that end. I was ultimately aiming to find a space for myself within the institution through which I could maximize my access to both the HL/C curriculum and school culture. Since such a space has existed at Punahou for some time, imagining the logistics and nature of the work was not a matter of great reach

Being that the research I would be doing would aim to actualize a goal I had previously established, the research question-the essential question, came from listening to a line of inquiry I had already completed. Similar to the goal itself, the research question I landed on was, "How might Punahou School facilitate the increased integration of Hawaiian language and culture (HL/C) across its institution?" As I examined this question and how it would guide my research, three additional guiding questions emerged: (a) What is the current landscape of Hawaiian language and culture at Punahou School?, (e) What is the potential landscape of Hawaiian language and culture at Punahou School?, and, (i) How might Punahou School as a community facilitate the movement of HL/C from current, to aspirational practice?

Having determined the research question(s) to be addressed it became clear that the problem I was wanting to explore was my own perceived disconnect between the institutional articulation around HL/C and current, authentic practice of HL/C within the institution. My desire to address this disconnect would lead me into a course of study that would address what Merriam refers to as the *gap* (2009, p. 61), "what we don't know that your research will address"-the gray area bridge between theory and practice of HL/C at Punahou School. Given that this discrepancy was to be the core of this research study, I was on the path to conducting a qualitative study particularly grounded in critical inquiry.

According to Denzin and Lincoln (2000, p. 4), "Qualitative research is many things to many people. Its essence is two-fold: (1) a commitment to some version of the naturalistic, interpretive approach to its subject matter, and (2) an ongoing critique of the politics and methods of post-positivism." In addition, Merriam offers that (2009), "In critical inquiry the goal is to critique and challenge, to transform and empower" (p. 34). As I intended to carry out a research project that committed to interpreting participant response in order to critique the politics of current practice of HL/C at Punahou and challenge the implications of that practice, propose strategies for the transformation of practice, and hopefully, by doing so promote the increase in representation of a marginalized people's language, culture, and history within the educational context of Punahou School, my study indeed fits into Denzin, Lincoln, and Merriam's designation of a qualitative study grounded in critical inquiry. Furthermore, and of great appeal to my personal goals for this dissertation, Merriam continues to define the approach to research I have adopted thus:

A type of research that falls into the critical research category is participatory, or participatory action research (PAR). In this type of critical research the political empowerment of people through their involvement in the design and implementation of a research project is central. Collective action as a result of the investigation is a crucial component of this type of research. Individuals engage in research in this mode to better understand the subtle and overt manifestations of oppression, and that understanding leads to more control of their lives through collective action. Theory and action are united in this type of critical research. (2009, p. 36)

In an attempt to provide a bridge between theory and practice, McIntyre (2008), in order to avoid providing a linear definition of PAR, indicates that PAR projects can be characterized by four underlying tenets:

(a) a collective commitment to investigate an issue or problem, (b) a desire to engage in self- and collective reflection to gain clarity about the issue under investigation, (c) a joint decision to engage in individual and/or collective action that lead to a useful solution that benefits the people involved, and (d) the building of alliances between researchers and participants in the planning, implementation, and dissemination of the research process. (p.1)

As an alumni-a graduate-of my present professional context, the participatory nature of my research role presents an interesting duality; I am both a product and a medium of a Punahou education. It is the unique perspective I have from my personal vantage point that gives me the confidence to call this research a PAR project: (a) I know, through personal interaction, conversation and relationship that there is a collective population of alumni and colleagues that is concerned and committed to addressing the issue of HL/C at Punahou School; (e) given my personal background, learning, and training in HL/C outside the context of Punahou School, I am personally invested in gaining clarity around HL/C at Punahou School through self- and collective reflection; (i) because I believe in the Hawaiian concept of pono (righteousness, morality, and proper procedure), gaining support for this research was foremost an issue of joint decision-making that relied heavily on the authentic engagement of the Punahou School community; and (o) I know that the success of this research project hinges most heavily on the positively authentic relationships I have, maintain, or build as a result of this work.

He ui, he nīnau. Armed with the research query, context, and framework for this study, I reflect that their clarity is a result of the kind of listening that does not happen only within the ears. As the study began to take shape, I began to hear the opening lines of "He Mele no Kāne" a little differently; "He ui, he nīnau, e ui aku ana au iā 'oe," I turn here and pose a question, a query, and appeal to you, will you listen to the words of this mele, carry its 'ike, and insure its life? "He ui, he nīnau, e ui aku ana au iā 'oe," became my own personal rally cry, my call into the spring of Kapunahou to rally the troops,-the people whose support I would need to make this research successful.

HO‘OPILI - ALIGNING

"He Mele no Kāne": Aia i Laila ka Wai a Kāne

I recently heard a mentor of mine explain the phenomenon of knowledge transmission by saying, "If I give the answer before the question is asked, the learning is not the same" (Perreira, personal communication, 2017). What he was referring to was the idea that it has become commonplace for education in this day and age to be about the teacher, the parent, the grandparent, the knowledge-keeper, and the kuleana of passing along one's own ‘ike to insure its perpetuation. What's missing according to Perreira, is the question, the curiosity that preempts learning in an organic setting. When a child, a student, a learner has an inquisition or curiosity enough to generate a question and possibly ask it (though culturally inappropriate in certain contexts), then they are organically and naturally primed to process the answer when it finally comes. In the case of "He Mele no Kāne," the chanter poses the question upfront, and over and over again before delivering the meat of the teaching. Whether or not the listener had a question about where the waters of Kāne could be found prior to the mele, they would indeed attain the vocabulary for it as the mele progresses, and thus be primed to receive the knowledge embedded in the lines that follow.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i ka hikina a ka lā,
Puka i Ha‘eha‘e;
Aia i laila ka wai a Kāne.

I ask you,
Where is the water of Kāne?
At the Eastern gate,
Where the sun comes in at Ha‘eha‘e;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i Kaulanakalā,
I ka pae ‘ōpua i ke kai,
Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua;
Aia i laila ka wai a Kāne.

I ask you,
Where is the water of Kāne?
At the horizon where the setting sun floats,
Where cloud-forms rest on the ocean,
Rising with Nihoa,
At the base of Lehua;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i ke kuahiwi, i ke kualono,
I ke awāwa, i ke kahawai;
Aia i laila ka wai a Kāne.

I ask you,
Where is the water of Kāne?
In the mountains, on the ridges,
In the valleys, in the rivers;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i kai, i ka moana,
I ke kualau, i ke ānuenue,
I ka pūnohu, i ka uakoko
I ka ‘ālewalewa;
Aia i laila ka wai a Kāne.

I ask you,
Where is the water of Kāne?
At sea, on the ocean,
In the driving rain, in the rainbow,
In the earthly and low-lying rainbow,
In the ghost-pale cloud form;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i luna ka wai a Kāne,
I ke aouli, i ke ao ‘ele‘ele,
I ke ao panopano,
I ke ao pōpolohua mea a Kāne lā ē!
Aia i laila ka wai a Kāne.

I ask you,
Where is the water of Kāne?
The water of Kāne is up above,
In the blue sky, in the black cloud,
In the thick, dark cloud,
In the purple-blue sacred cloud of Kāne;
There is the water of Kāne.

E ui aku ana au iā ‘oe,
Aia i hea ka wai a Kāne?
Aia i lalo, i ka honua, i ka wai hū,
I ka wai kau a Kāne me Kanaloa,

I ask you,
Where is the water of Kāne?
Below, in the ground, in the gushing spring,
In the rising water of Kāne and Kanaloa,

In her 2010 essay called *Water*, D. Kapua‘ala Sproat, a Hawaiian lawyer largely involved and responsible for the modern defense of Hawai‘i’s water resources, succinctly explains the importance and significance of wai to Hawaiians:

As island people who rely on fresh water to survive, Native Hawaiians developed an intimate relationship with our resources. In addition to providing a foundation for indigenous society, fresh water was also deified as a kinolau or physical embodiment of Kāne, one of the four principal akua or gods of the Hawaiian pantheon. (p. 189)

In the 1972 publication *Native Planters*, Handy and Handy offer further context for understanding the role of both wai, and Kāne in a Hawaiian world view.

Water, whether for irrigation, for drinking, or other domestic purposes, was something that "belonged" to Kane-i-ka-wai-ola, and came through the meteorological agency of Lono—makua the Rain-provider. Fresh water as a life-giver was not to the Hawaiians merely a physical element; it had a spiritual connotation. In prayers of thanks and invocations used in offering fruits of the land, and in prayers chanted when planting, and in prayers for rain, the "Water of Life of Kane" is referred to over and over again. Kane—the word means "male" and "husband"—was the embodiment of male procreative energy in fresh water, flowing on or under the earth in springs, in streams and rivers, and falling as rain. (p. 63-64)

In each of the six ‘oki of “He Mele no Kāne,” the repetitious query is answered in the context of a different location. The water of Kāne is found in the east, at the place where the sun rises, bursting forth at Ha‘eha‘e. It is found at Kaulanakalā, the place where the sun floats on the Western horizon before setting, in the ‘ōpua cloud bank that appears out at sea, coming up at Nihoa, beyond Lehua island. It is found in the mountains, on the ridges, in the valleys, in the rivers. It is found at the sea, in the ocean, in the off-shore rain, in the high-arching rainbow, in the low-lying rainbow, in the reflection of rainbow colors in the clouds, in all that floats upon its surface. Furthermore, the wai a Kāne is found above, in the dark clouds, the black clouds, the thick clouds, the purple-blue clouds of Kāne. And finally, the water of Kāne can be found below, in the earth, in the surging, rising waters of Kāne and Kanaloa.

Acknowledging the genius of the composition, however, brings one to the realization that although there are six ‘oki, and six contexts provided by the composer, that the presentation of these contexts, in the sequence that they exist, actually provide only three coupled relationships of location. Viewing the mele and its composition as couplets gives insight and greater

understanding that the composer does not actually mean to indicate that water exists in these six places individually, rather, that water exists everywhere because they exist within the system whose boundaries are merely defined by these six locations. Using this rationale, the message, meaning, and knowledge embedded within the composition communicates that water is found from the East to the West, from the mountains to the sea, and from the sky to the earth, essentially addressing every possible location, every possible element, and every possible instance within our world as a place where ka wai a Kāne naturally exists.

As is obviously apparent in this composition, coupling is a very organic concept, and thus an effective literary and analytical tool. Taking two seemingly opposite ideas or locales and placing them within a couplet draws attention to the boundaries as defining a shared space rather than to one of separation. Calling attention to shared space begs the acknowledgement of the yin and yang of our world and tends to prompt one to ask what it is about two concepts that allows them to be placed together, what it is that makes up their common ground, what it is that constitutes the relationship between each concept, rather than emphasizing the characteristics of difference. In my own inquiry, in the context of this dissertation, I found myself constantly returning to these questions as I planned my research, executed my data collection, and began to write. As I explored what clarity "He Mele no Kāne" could offer me, it was that alignment was integral to the authenticity of my work. That in order for what I was doing to feel right, be right, and turn out right, I would have to be sure that all of the components of my research were aligned with each other to emphasize coupled relationships and shared spaces. I would also have to focus on alignment of the research and dissertation with my own values, thoughts, and intentions. In the course of this work, this is the element I struggled with most.

A true testament to the power of mele and ancestral knowledge, however, the three orientations presented in "He Mele no Kāne" were foundational in guiding the alignment of my research both culturally and personally. The first orientation presented is a celestial one, orienting the world to the path of the celestial bodies. Being that the sun and moon represent beginnings and endings, light and dark, male and female, the examination of their rhythm and pattern offers the first context of alignment. Being that both celestial bodies traverse the sky, the most expansive landscape of the human existence, the first step toward alignment was to identify my "sky," to define the broadest boundaries of my research landscape. Subsequently, each celestial body has a patterned pace and path upon which it travels. Focusing on the path of the sun, arriving in the East and setting in the West, I would then need to determine the process or the sequence by which to conduct my research that would be most efficient and sustainable in moving me from the beginning to the end, from my own East to my personal West.

The second orientation presented in "He Mele no Kāne" is, what I have chosen to call, an environmental orientation. Different from the celestial orientation, where the system that exists is independent of the human, this orientation begins to define the realm in which man exists and can relate. Enter the researcher. I have interpreted this environmental orientation as the resource bases that exist within the human biosphere, from mountain to ocean. Inherent in this orientation is the idea that the mountain comes first, that man is indeed a land dweller, and thus everything man needs is located there. Given that man is a land dweller, it is only when man has all that he needs, an abundance of resources, that it becomes possible for him to build a wa‘a, a canoe, and traverse the sea. Voyaging then, is a luxury. This orientation serves as a metaphor for the academic journey of research. To delve into the intellectual studies of specific human phenomenon, is to come from a place of lako, or surplus; a surplus of resources, a surplus of

support, or a surplus of motivation, everyone who becomes an academic researcher has experienced a surplus of some sort, and has become a voyager. In terms of aligning my research voyage, this environmental orientation made me contemplate the destination of my journey, the capacity of my vessel, and the resources I would need to survive my time at sea. The next process in my research being collecting the necessary knowledge and tools I would need to carry out my intended research journey, aligning my voyage with the personal resource base at my disposal.

The third, and last orientation presented in "He Mele no Kāne," I refer to as a conditional orientation. Of the three orientations, it is the most ambiguous, as I have interpreted it to be the climate, positionality, and context of the researcher, the nature of space both above and below, the awareness of what is up and down, and the head to toe familiarity with one's own experience, identity, and culture. This orientation is the attentiveness of the researcher to the fact that the collective and entire condition of their personal existence permeates every aspect of the research journey. Given that this orientation addresses the individual context of each researcher, the alignment that comes from acknowledging it manifests differently from researcher to researcher. In this light, aligning my research to the conditions of my experience, identity, and culture, has been something I have had and continue to create, experiment, redesign, and adjust throughout the course of this research journey.

It is the exploration of these orientations and how they have informed my understanding of alignment that has brought me to the realization and acceptance of the fact that this work, and I, are results of a unique convergence of celestial, environmental, and conditional alignments. Furthermore, that this dissertation and its research is a result of who I am, at this point in time, in this position, as influenced by the current conditions of my existence; no more, no less, and for

no duration beyond the time when one of these elements changes in the slightest to influence me differently. This is the water of Kāne that gives this chapter life.

Aia i laila ka wai a Kāne.

There is the water of Kāne.

Ka Moenahā: Ke Kumu Kukui - Concept, Content, and Intent

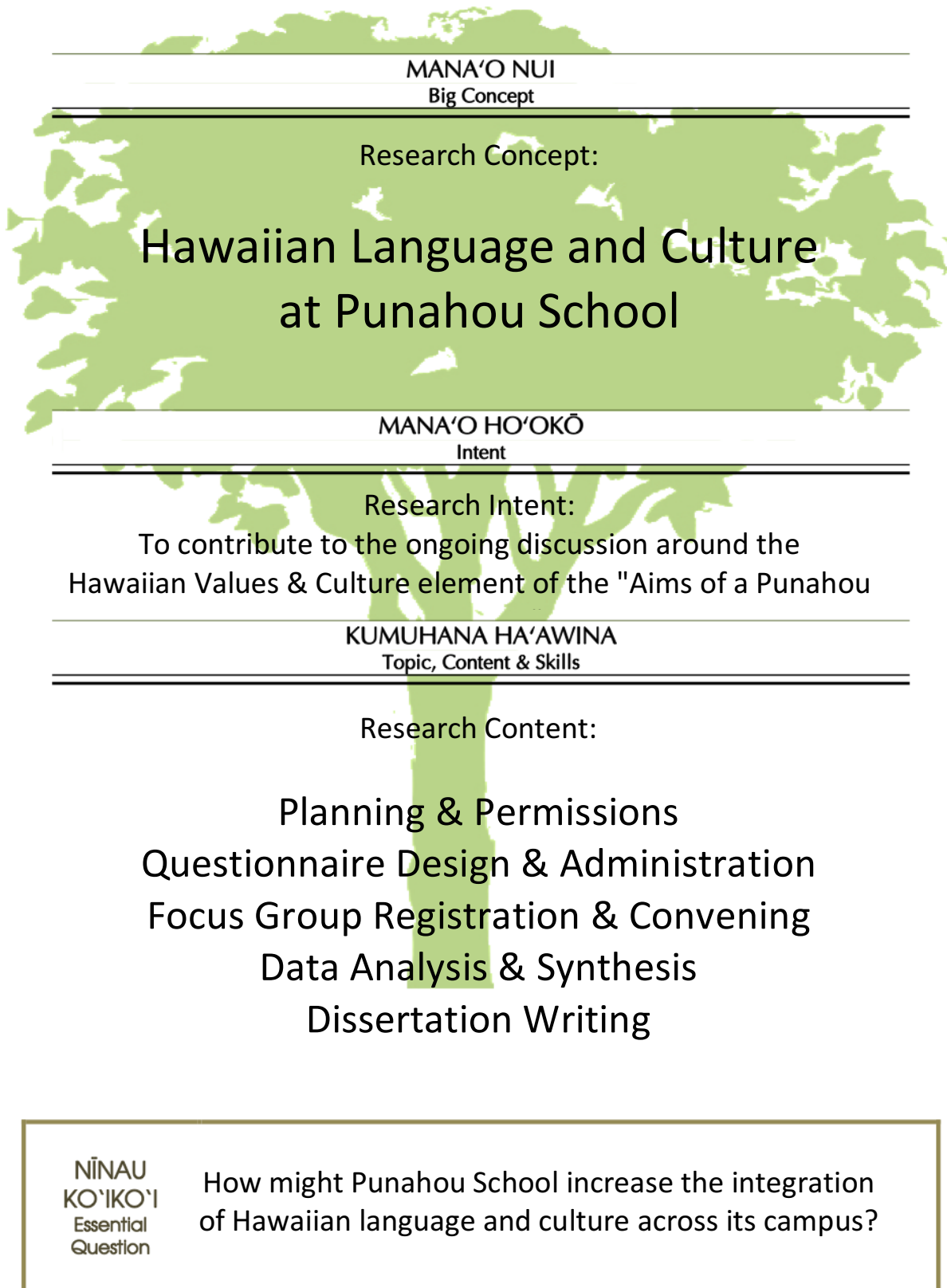
In the "Cultural Learning Process" diagram included in the *Puke Alaka 'i Moenahā* (Kawai'a'e'a, 2012, p. A-8), the second phase of the learning process is marked by "explicit instruction and modeling." The learner has "enough understanding and knowledge for new concepts to begin to take shape," and as a parallel to the natural world and the metaphor of the kukui tree, it is a time for "nourishing young buds to take shape and form." In terms of the four overarching Moenahā templates, this is the planning phase facilitated by the template called ke Kumu Kukui, the Kukui tree.

Foundational elements of ke Kumu Kukui are ka Mana'o Nui (Major Concept), ka Mana'o Ho'okō (Intent), and ke Kumuhana Ha'awina (Topic, Content, Skills). In theory, ka Mana'o Nui, the general, conceptual category of knowledge, parallels the celestial landscape within which the sun, moon, and stars exist. Within this dissertation, this template is symbolic of the research context and the research question. Ka Mana'o Ho'okō, the intent of the lesson, further qualifies the big-concept being addressed by defining the specific lens through which the concept will be viewed. Thus, ka mana'o ho'okō parallels the environmental, uka-kai, orientation. Its research parallel, is the purpose and rationale for the study. Lastly, ke Kumuhana Ha'awina, the topics, lesson content, and skill or skill sets to be taught, specify further the very nature of the teaching and learning to take place and parallels the conditional orientation. Defining the topic/content and skills to be addressed within a curriculum aims to describe the head to toe and the above and below context of the curricular experience. Research might refer to

this as the research methodology, which, in this stage of planning, is basic and theoretical.

In this way, ke Kumu Kukui template employed by the Moenahā as a general outline of conceptual curriculum, proves to be applicable and relevant in the context of research planning as well. Ke Kumu Kukui is, at its core, a template for facilitating alignment, in the case of a research project it helps to align the context and query, with the purpose and rationale, and with the theoretical research process, to provide a solid foundation upon which the actual research methodology, and the collection, analysis, synthesis, and production of data, will be actualized. Figure 3.1 is an example of how this research project was aligned using ke Kumu Kukui template.

Figure 3.1. Research Project Alignment Within the Kumu Kukui Template



He Mo'olelo: Teaching and Learning at Punahou School

The morning I arrived on Punahou School's campus, I came directly from the airport. I had spent the previous week sorting, tossing, contemplating, packing and shipping fourteen years of baggage, and the previous night cleaning, ceiling to floor, the house I had lived in for the last two of those fourteen years. Needless to say, I was a little bit of a mess. As I entered my first meeting, puffy eyed, and half-awake, I remember being jolted into a full presence as I entered the room. I realized in that moment that I was in a different place, that I was about to embark on a journey that was far different than any I had ever previously experienced; not better, not worse, just entirely different. Sitting through the first day of my new career, I realized that in my capacity as a 7th grade teacher, I had the educational opportunity of a lifetime: to explore the inner-workings of an educational institution that had endured over 170 years of history, 170 years of human impact, and 170 years of educational practice. I realized then and there that if I was attentive, if I was present, and if I built relationships with the place and its people, that I would learn about educational and institutional practice in a way I had never before been able. Having always had the dream of establishing and running a small school in the back of my mind, I realized that this new phase in my teaching career had much more in store for me than I had previously realized.

What I also soon discovered was that the sorting, tossing, contemplating, packing and shipping I had just torturously gone through in Hilo was only a primer, a foreshadowing metaphor of sorts, for a journey of sorting, tossing, contemplating, packing and shipping my own personal educational philosophy and practice. In an entirely new educational setting, I was constantly challenged (most times intrinsically), to explain, articulate, and justify why I taught the way I did. Often times this challenge was inspired by observation of other teaching, or in

contemplation of administrative initiatives. And though I have never felt the need to defend myself in my work at Punahou, I have come to a better understanding of who I am, what I value, and what I believe to be educationally and academically important in my classroom. I have come to clarify those elements of my Kumu Kukui as they guide my work in education. As my journey continues to develop and my learning continues to evolve, the most basic conviction I have come to is that integrity, the alignment of spirit, body, and action, is of utmost importance and unwavering consideration for me. Integrity is the foundation of my maui.

As I consider, here, the personal journey of learning and development that makes up my educational mo‘okū‘auhau, or genealogy, I find it imperative that I honor that this dissertation is a product of a spiritual alignment. Giving honor and acknowledgement of my honua kīpuka education-the early learning facilitated by my ‘ohana and ‘āina, whose teachings ultimately informed my views that education should be experiential, utilitarian, and holistic-that I understand the importance of sequence and alignment in my own learning. As I step back to examine the formidable experiences of my journey, I realize that it is through a delicate dance of time and space that I have had the fortune of experiencing each one the way I did. Honoring then, the salient experiences of my honua ao holo‘oko‘a-the ‘ike gained outside the protective environment of my childhood existence: an exchange to Aotearoa, enrollment at UH Hilo, another exchange to Aotearoa, a degree in Hawaiian Studies, a degree in Psychology, nine years as a kumu at Ke Kula ‘O Nāwahīokalani‘ōpu‘u LPCS, an indigenous teaching degree, a Master's degree in Hawaiian language and literature, and a community of committed, caring, and convicted language activists, and then, 4 years of reflective educational practice at Punahou School and UH Mānoa-I have come to know that each emanating experience could only be, because of the one before it. Reasoning thus, although Punahou School is the research context

and subject of this research query, it is only the current position I occupy, amid a series of familiar contexts at my back, and unexperienced ones at my fore.

In these matters, I consider Punahou School to be the latest teacher in the long line of educational contexts responsible for who I am at this place and space in time.

Ka Noi'i: Research Design

It is with this understanding of my own personal conviction to integrity, and thus, alignment, that I began to design and define the process by which I would approach my research project. In an attempt to align myself to the landscape of the research context, Punahou School, I would need to first gain clarity around my role as a researcher within the institution. Through a process of personal exploration, I had to decide if my inquiry should take a bottom up, or a top down approach; meaning, whether this work would be best served if I began the process of getting permission and building enthusiasm for it from within the community it most directly affected, or from the community who had ultimate authority over it. Although, I believe the common academic approach would minimally require me to begin at the top, or at least with the perceived top, the idea that much of the indigenous research I had come to know through my studies makes a point to address how historical indigenous research has lacked indigenous voice or influence, urged me to begin with the activists, and work my way up the corporate ladder in order to approach the administration, with a developed narrative of support from the people upon whom my research would ultimately be hinged. It was interesting to consider, at this point, the possibility that beginning with the "masses" means that I would be seeking approval from a greater number of voices early on and that therein lie the great possibility that I would encounter an unfavorable subject. I had to make decisions at the outset around what my course of action would be in that case. I came to resolve that if I were to meet any opposition, at any point in my

attempt to position myself as a researcher at Punahou School desiring to ask my particular question, that I would first attempt to resolve it with that individual to an extent satisfactory to them, and that if I was not able, that I would seek to manipulate my research altogether to avoid the issue. Consequently, I knew that with each successful and approving conversation, that the chances of gaining ultimate approval, direction, and support would increase, and thus the benefit of approaching the process in this manner would be far more beneficial in the long run than if I were to seek ultimate approval without the input of the greater research community.

A bi-product and added value of this approach was the opportunity to inform and make informants out of people who represented key research groups within the Punahou community. Engaging these individuals in conversation, proposing my research, asking for their input, and giving them the opportunity to support or oppose my work created a network of individuals across campus who were then informed and invested in the proposed research. Come time for data collection and widespread participation, their knowing the origins of the research would serve to encourage and comfort their immediate communities to participate-eventually lending itself to a successful number of research participants.

Through this process of engaging key community members in conversation, I knew that I would get feedback valuable feedback-how wide I should cast my net, and what information I should collect from people who might have a particular investment in learning about the current and aspirational practice of HL/C at Punahou. This initial step in my research process was ultimately about allowing the Punahou School community to give permission to and inform the development and evolution of the research to be conducted, thus ensuring alignment between myself, the research project, and the research community.

Besides permission, the additional element I was seeking to clarify through conversation was an institutional research protocol, the process by which academic research is conducted at Punahou School. If one existed, I felt it imperative that I adhere to its guidance, and if one did not exist, I felt it necessary that the community know I was acknowledging the possibility that one exist. In the absence of such a protocol, I knew that I would have an added responsibility of ensuring proper research conduct, and thus identified two individuals in my immediate community who would be able to give me honest and constructive feedback. Given the moral, ethical, and legal considerations of conducting research in an educational institution this was an area of exploration I felt compelled to conduct solely within the administrative community of the school.

Following these initial conversations, it would be time to choose and design the research tool(s) that would honor the research queries set forth around present and potential practice of HL/C. Through examination of the research questions I knew that if I wanted to collect data about the landscape of current HL/C practice as it existed in even the most obscure places on Punahou School's campus, that I would have to open up data collection to each and every employee. Given the size of the school and the complexity of its organization, the only way to get an accurate picture of the way Hawaiian language and elements of Hawaiian culture were being practiced would be to choose and design a research tool that could be accessed by the most unlikely of employees in the most unlikely reaches of the campus. Understanding that those *unlikely* people and places could still potentially choose not to participate-because the culture of those places are not necessarily conducive to research participation-the questionnaire method of data collection seemed to hold the most potential for reach and yield. Having determined that a questionnaire (Table 2, p. 64-65) would be the preliminary tool for data collection, I knew that it

could then carry items that allowed the same respondent population to report on their own personal and institutional aspirations for HL/C; taking care of the first two guiding research questions to be addressed.

Given that the third guiding question (How might Punahou School move from current to aspirational HL/C practice?) was intended to serve as a bridge between the research and the final proposal for increased integration of HL/C at Punahou School, the focus for data collection moved from quantity to quality. In order to answer this last research question, I was interested in collecting creative, innovative, and progressive ideas around how Punahou School could or should address the topic of authentic and just HL/C practice. As a classroom teacher, I am familiar with the student who has nothing to contribute because they feel like they are being forced to sit through a class lecture. From this experience, I know that in order to collect ideas of quality around a topic that is not equally intriguing for a community, it is imperative to engage individuals who care about the topic, or about making a contribution, or at least who have come to participate through their own free will. In order to honor this knowledge, the second tool I decided to employ was that of the focus group (Table 3, p. 65). As a secondary tool, participants who completed the questionnaire would be offered the opportunity to participate in a focus group to engage with the topic of HL/C further.

Morgan (1996) comments on the use of these methods in the context of a mixed methods approach to research and specifically offers that the combination of the focus group with a "survey," in this case a questionnaire, is "the most frequent pairing" (p. 133) of data collection tools. He further details that the combination of these particular methods is one of the most common mixed-methods practices that bring together data that is both qualitative and quantitative (p. 134). As many authors address the concept of the incompatibility thesis-the idea

that quantitative and qualitative methods cannot be used together (Denizin and Lincoln, 2000, p. 681)-as an archaic obstacle to mixed method research, Morgan cautions that, "Such designs also raise a complex set of issues, since the two methods produce such different kinds of data" (p. 134). As a consideration not a deterrent, I interpreted the history, development and emergence of the mixed methods approach to be one of organic and necessary evolution as described by Denizin and Lincoln (2000) in their historical narrative of qualitative research. Hesse-Biber (2015) adds in regards to mixed methods that there is a lack of literature that does well to describe and advise on the application of this method (p. 463), and that in her experience students of research struggle most with this method as they struggle with the idea of mixing paradigms (p. 465).

While surveying the literature on mixed methods I came across reference to an additional methodology known as a multi methods approach. As this approach seems to be newer and thus even less prevalent in research literature I was able to identify that the work I was attempting to do aligned better with multi methods rather than mixed methods based on work by Morse (2003). In offering side by side definitions of both methods, Morse indicates that a mixed methods design incorporates "various qualitative or quantitative strategies within a single project that may have either a qualitative or a quantitative theoretical drive" (p. 190), and that a multimethod design is "the conduct of two or more research methods, each conducted rigorously and complete in itself, in one project. The results are then triangulated to form a comprehensive whole" (p. 190). Where I believe my study leans toward a multimethod approach more than a mixed method approach, is in defining what Morse refers to as the "project." In the case that my research tools were all designed to collect data on the same question, I would consider the study a mixed method. Because however, the questions and subsequent data collection tools were designed to

collect different information that can then be triangulated in interpretation to answer a larger research question (Morse, 2003, p. 196) distinguishes this project as a multimethod study.

Permission granted, research protocol explored, questionnaire and focus group questions developed, the next step in the theoretical research methodology was to vet the research tools. First, among trusted and supportive colleagues, whose input I knew would be honest and helpful, I would ask for feedback regarding effectiveness and clarity. Then among Punahou's administrative team, I would seek feedback around institutional alignment and appropriateness. Table 2 illustrates the final draft of the questionnaire used in data collection, while Table 3 notes the two focus group questions used to facilitate follow up discussions.

Table 2

Ke Ana Mana 'o-Questionnaire on Hawaiian Language and Culture at Punahou School

Questionnaire: A Survey of the Current and Potential Landscape of Hawaiian Language and Culture at Punahou School
Ke 'alohi M. Reppun

Consent:

This Questionnaire is part of an independent research project being conducted by Ke 'alohi M. Reppun under the Doctorate in Professional Practice program (EdD) at the University of Hawai'i at Mānoa. The intent of this work is to explore the "Aims of a Punahou Education," with specific regard to the use of Hawaiian language and culture at Punahou School. While Punahou is supportive of this project, this support in no way assumes action or implementation on the part of Punahou School.

- I voluntarily agree to participate in the research project titled, *A Survey of the Current and Potential Landscape of Hawaiian Language and Culture Use at Punahou School*.
- I understand that the answers I provide to the following questions will be submitted to Ke 'alohi M. Reppun and kept for use in her dissertation work.
- I understand that I am submitting responses anonymously and answers cannot be revoked after submission.

Do you acknowledge and agree to the above terms? *(required to move on)* ☐ Yes

About You: *...don't worry, you'll still be anonymous.*

1. What is your primary role as an employee at Punahou? *(dynamic)*
 - Teacher *(skip #3)*
 - Administrator *(answer #3)*
 - Staff *(answer #3)*
2. In which department or area are you primarily employed?
Please answer with whatever level of detail you are comfortable, or skip this question entirely.
(OPEN TEXT FIELD)
3. Do you work directly with students?
 - Yes
 - No
4. How long have you worked at Punahou School?
 - Fewer than 5 years
 - 5-10 years
 - 10-20 years
 - More than 20 years
5. Which other relationships with Punahou apply to you?
 - Current Parent
 - Parent of Alumni
 - Alumni
6. Are you of Hawaiian ancestry?
 - Yes
 - No
7. Are you originally from, or did you grow up in, Hawai'i?
 - Yes
 - No

About Hawaiian Language and Culture:

8. Are you aware that Hawaiian language and culture (HL/C) is included in Jim Scott's expressed "Aims of a Punahou Education"?
- Yes
 - No

Rate the following statements – Strongly Agree, Agree, Disagree, Strongly Disagree

9. I have a good understanding of how, or to what extent, I am expected to incorporate HL/C in my work.

10. I have a good understanding of what HL/C resources are available to me.

11. My department leadership is supportive of incorporating HL/C in my work.

12. Do you currently incorporate any elements of HL/C in your work at Punahou? *(dynamic)*

- Yes *(boxes 1, 4, & 5)*
- Yes, but I'd like to do more *(boxes 1- 5)*
- No, but I would like to *(boxes 2- 5)*
- No *(boxes 4, & 5)*

1. Describe your current use of HL/C.
(OPEN TEXT FIELD)

2. Describe how you would like to incorporate HL/C in the future.
(OPEN TEXT FIELD)

3. What support might you need to help you incorporate HL/C in the future?
(OPEN TEXT FIELD)

4. What aspirations, if any, do you have for HL/C at Punahou, beyond your own area of work?
(OPEN TEXT FIELD)

5. What additional comments or suggestions do you have regarding HL/C at Punahou?
(OPEN TEXT FIELD)

THANK YOU!

Mahalo a nui for completing this questionnaire.

If you would like to participate in a focus group discussing strategies for the integration of Hawaiian Language and Culture at Punahou, please contact Ke'alahi Reppun by Friday, June 3, 2016 at kreppun@punahou.edu.

Table 3

Nā Nīnau Kūkā-Focus Group Questions on Hawaiian Language and Culture at Punahou School

1. Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate?
2. How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future?

As far as the theoretical planning of my research methodology this would be the conclusion; all other details would have to be determined with consideration for emergent input and feedback, making my personal approach to research developmental, iterative, and interactive (Sidharan, S., personal communication, 2014).

Aia i laila ka wai a Kāne. Mai ka hikina a Kaulanakalā, mai ke kuahiwi a ke kai, a mai luna ho‘i a lalo iho, the theoretical research plan seemed to be pili (appropriately aligned)-pili within a culturally appropriate conceptual framework, pili to the research tools to be employed, and pili in its relationship to my own identity, values, and integrity. It is at this point in this work that I realize the conditions have aligned almost ideally. There is excitement in knowing that what lay ahead could indeed be the waters of Kāne.

HO‘OHANA - APPLYING

"He Mele no Kāne": He wai e Ola

With the query declared, the path set, resources gathered, and conditions acknowledged, we return to "He Mele no Kāne." It is at this point in the mele that the composer makes the knowledge embedded within the composition relevant to the audience.

He wai puna,	It is spring water,
He wai e inu,	Water to drink,
He wai e mana,	Water that will strengthen,
He wai e ola,	Water that gives us life.

The audience now knows the reason for the appeal, and it is because the answer is relevant to our survival; "If is fresh water that empowers and provides life" (Sproat, 2010, p. 188). Knowing where to find wai e inu in our world is indeed a matter life or death... mostly though, it is a matter of life.

While the rest of the mele is important for communicating one specific idea-that wai is everywhere, these four lines of the mele communicate a different message altogether. It is here that the composer makes it explicit that the wai of direct benefit to the kanaka (human) is not necessarily the wai contained in the rainbows, or the cloud banks, rather it is the wai that comes from the earth-wai contained in our springs-that is of value. Furthermore, it is from this wai specifically, that we are strengthened, and from which human life is sustained. It is this message that makes "He Mele no Kāne" such a timeless composition. The reason this mele has endured throughout the tumultuous history of our island home is that the embedded knowledge is perpetually relevant to human existence. As the primary requisite of life, wai is a topic of relevance, relationship, and necessity for every being regardless of their lāhui (ethnicity), culture, language, or personal beliefs. And as such an integral element of the human experience wai is a topic of universal importance, carried through time by many cultures, in many forms.

Thus wai is an awesome literary metaphor in its own right. Wai as the foundation for life on earth, as sustenance for living beings, and as a valued resource, can serve as a symbol for things such as, but not limited to, flow, regeneration, flexibility, ideas, cyclical processes, resources, and, quite appropriately here, education. Embedded within stories of human origin, the establishment of civilizations, and the development of cultures, wai plays an integral role in each narrative. Wai is as significant to the theory of evolution as it is to the story of Mesopotamia, as it is to the history of the settlement of North America, as it is to the establishment of a community at the lands known locally as Kapunahou. In the context of the latter, the significance of wai is such that a dissertation centered around the educational establishment that now shares the name of its place, Punahou School, would be remiss not to mention it, give it credence, or honor it as the source of its existence.

Ka wai o ka puna hou-the water of the new spring-not only gave Hawaiians and missionaries alike the ability to live at and thrive in the land division named for it, but it provided a naturally spiritual and metaphorical context for the development of an educational institution. First, a spring cannot be a spring unless it is connected to other bodies of water. If a body of water is not consistently flowing back and forth between at least two different bodies, it is considered a pond. If the water at Kapunahou was but a pond, it might represent stagnation, isolation, and a finite nature-all of which are concepts that do not particularly lend themselves to the intent of education. Because spring water connects to aquifers, streams, and oceans through underground waterways, there is a natural movement of the wai in the spring which represents instead, rejuvenation, renewal, and connection to a larger hydrologic landscape, making the spring but one part of a system of waterways that are constantly moving. This movement, this

flow, this renewal, of the hydrologic system, this is the characteristic of value in likening wai to education.

Subsequently, in the context of this dissertation, the notion of a punawai, a spring, can be interpreted as the research data itself, that very basic and necessary element of a dissertation which without a dissertation cannot exist, but which is but one part of the larger research landscape. Like the water that comes into a spring through the hydrologic cycle-evaporation, condensation, precipitation, filtration, and incorporation-data comes together through its own specific process of collection that aims to incorporate information from many sources in one location. The pool of data can metaphorically be likened to a well-spring, holding valuable information like a spring itself holds water. Its potential benefit abound, he wai puna, it is spring water.

The benefit, however, is only potential at this point, it is not realized. Though one may have access to a spring fit for drinking, he wai e inu, there is still a choice of whether to drink or not. Furthermore, a choice to drink just a little or to drink until thirst is satiated. This choice being entirely dependent on the degree of thirst at any given time. Dependent also on whether one chooses to drink, and how much is drunk, he wai e mana, the strength gained from water can vary. Ultimately, data can be collected, pooled, and fit for consumption, but its value and benefit lie within the choices that surround the consumer, in this case, the researcher, me. Indeed, it is he wai e ola, water to live, but only if I choose to partake and to the degree by which I ultimately do. The data I have collected is the information from within which I-as the researcher-would, could, and should derive the life of this dissertation.

Ka Moenahā: Ka Lau Kukui-the Learning Cycle

Just as the life of the dissertation is the data itself, the life of any curriculum is the instructional experience; in the Moenahā, instruction is planned and executed according to ka Lau Kukui, the Kukui leaf template. The kuleana of ka Lau Kukui is to facilitate the development of the teaching and learning journey as particular to the content and skill being taught. As the third phase of the learning journey, the learning experience is explained as a time to "Play With It, Try It Out, and Practice." And "The learner is able to create new knowledge, meaning and/or application." And, in the context of the growth of the Kukui as a conceptual framework, it is the time of "Supporting blossoms to bloom and flourish" (Kawai‘a‘e‘a, 2012, p. A-8). As such, ke Lau Kukui utilizes a circular (and when scaled up, a spiral) four step model, specific in sequence and sequentially particular in the experience it provides. In the context of curriculum development, the planning that occurs within ka Lau Kukui is usually facilitated by the question, "What will the student interaction with this curriculum be?" It is here that there might seem to be a disconnect between the use of Moenahā for curriculum development versus its use for facilitating research. The disconnect, however, is a mere matter of perspective.

As an educator, I tend to plan religiously for my student's learning journey, and for my own learning, minimally; I just do not have the time. If I did plan for my own learning the way I plan for my student's, however, it would require that I place myself on the opposite side of the curriculum as I planned each learning experience through ka Lau Kukui. The only thing it takes to understand that planning a research journey can also be done through ka Lau Kukui, is realizing and accepting that any instance of research is first and foremost a learning journey-planned, facilitated, and executed by the researcher, him or herself. Understanding early on that this research journey was to be the ultimate personal learning journey, I immediately began to

plan it as an educator, employing my knowledge of curriculum development-specifically, ka Lau Kukui. Drawing parallels between the Moenahā process and the processes surrounding academic research, I was able to re-organize the academic components of research to coincide with the essential elements of ka Lau Kukui, ultimately ending up with a research journey I understood, was comfortable with, and felt in control of.

As a researcher, I interpreted ka Lau Kukui as the space within which I would develop and execute data collection and its analysis because it is in this particular space of the research journey that prior knowledge, conceptual learning, and practice converge. This interpretation of the learning journey as superimposed upon the research journey is predicated on the assumption that embedded in the collection and processing of data is the practicing, trying out, and playing with content and skills I have aimed to develop by taking on this research. Specifically, in aligning my own learning journey with this research project, I matched each quadrant of ka Lau Kukui and each of the four kinds of learning experiences it facilitates, to a companion element within the research process.

Table 4

Ka Lau Kukui Alignment to Curricular and Research Experience

Lau Kukui Quadrants	Curricular Experience	Research Experience
1. Ho‘olohe	Foster Connection to the Concept and Query	Development of the Research Question & Relationship(s) within the Research Context
2. Ho‘opili	Provide Direct Instruction of Content/Topic	Development of Research Tools/Measures & Theoretical Methodology for Data Collection
3. Ho‘ohana	Build Confidence & Competence around Skills, Content/Topic	Administration of Research Tools/Measures & Analysis and Synthesis of Data

4. Ho‘opuka	Foster Demonstration of Meaningful and Purposeful Application of Intent	Production of Digestible, Meaningful, and Purposeful Artifact
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Using this interpretation of the Lau Kukui-its sequence and stages-to facilitate the crafting of my research process, the Moenahā served as the underlying framework for the research methodology utilized in regard to data collection.

Note: Each of the research oriented chapters (excluding the introductory and conclusionary chapters) of this dissertation are named according to the phases of learning indicated by ka Lau Kukui as they parallel the research experience indicated in Table 3.

He Mo‘olelo: Researching at Punahou School

In my inaugural year teaching Social Studies to four sections of seventh graders at Punahou School, the wai of my work, the instructional experience I was charged with providing, was a curriculum of African studies, Middle Eastern studies, and Hawaiian studies. Each subject presumably occupying a trimester's worth of consideration, and subconsciously communicating an assumption that each was of equal value and importance. I knew, after one year, that continuing to teach the prescribed curriculum was not efficient for my students, nor was it with integrity to my own beliefs and values. It was not long before I began to question my own integrity as I contemplated and attempted to balance personal conviction and professional conformity. Although I felt the need to provide the curriculum I had been hired to deliver, I realized that I would also soon find myself working to change the curriculum altogether.

Critical of my own curriculum, and armed with the assumption that I had been hired for my background in Hawaiian language and culture, I found myself asking many questions about K-12 Social Studies in order to better understand my role at Punahou School. What was the

original intent behind teaching African, Middle Eastern, and Hawaiian studies as one course? Did the Punahou community realize that this seventh grade curriculum was communicating an equality among these topics, a subliminal implication of importance/priority? If so, was this the intention of the choice and did we collectively think this to be true? And finally, why is four years worth of American studies required within the K-12 curriculum while it is only required that the Punahou student take one year plus one trimester of Hawaiian studies? Stemming from this inquiry (and my personal view that the curriculum was unbalanced in terms of HL/C), I began to ask questions around Hawaiian language and culture specifically in terms of its present existence. Where was Hawaiian language being taught? Where was Hawaiian culture being taught? And where else did elements of HL/C exist outside of the curriculum? The curricular pieces were easy to answer, through personal communication with teachers from various grade levels, I found out that Hawaiian language was taught in 3rd grade as a part of the year-long curriculum, and in 7th and 12th grade as an elective foreign language. In terms of Hawaiian culture: the 3rd grade curriculum is centered on Hawaiian studies-a general survey of the land, people, and culture; 7th grade Social Studies (though only in the last two years) is a course on Pacific cultures employing Hawai'i as the lens; and in the Academy, an elective Introduction to Social Studies-Hawai'i course offered in the summer (another context of subliminal implication of importance/priority) to 9th graders, and two semester long Hawaiian Culture (I & II) classes offered to 9-12th graders, that are also electives.

It is largely as a result of this line of questioning and my personal interpretation that HL/C is not currently but should be prioritized beyond its current state that inspired this research. Reasoning that this research opportunity might give me a more accurate snapshot of the nature of HL/C beyond my own immediate professional community, I set my sights at better

understanding HL/C through a campus wide lens in order to more accurately and efficiently conceptualize my own kuleana within the Punahou community. In terms of the conceptual framework, I am aiming to clarify the hydrologic landscape of the school in order to bring clarity and intent to the wai of my own spring.

Although my primary role at Punahou School was as a seventh grade Social Studies teacher, in making the decision to complete my doctoral research at the school, I was making a conscious decision to additionally take on the role of academic researcher. Early on, I understood that this decision had the theoretical potential to both complicate my primary role and limit my effectiveness, however, I believed wholeheartedly that if I was thoughtful, thorough, mindful, and meticulously righteous, that I would maximize the benefit of both positions I was occupying thus ensuring the study would be of benefit and value to articulating the intentions that direct initiatives around HL/C at Punahou School.

In a community of approximately 732 employees (Bailey, P., personal communication, February 2016) and upwards of 30,000 alumni (Punahou School Alumni Relations, 2017), I belong to both groups but am representative of less than .14% of the current employee population and .0033% of the alumni population. Although I was an insider to my research community I was also an outsider to the many sub-groups that exist within the larger institution. Technically, while the study itself is a context of participatory action research, my participation in terms of contribution to data turned out to be minimal given the population size, rendering my contributions to the study rather insignificant. Conversely, being a participatory action researcher benefited this study by allowing me to leverage relationships I have built across the campus to gain access to the school community as a study population, to solicit honest feedback about methodology and tool development, and to garner participation in data collection.

Ultimately, I believe my role as a participant in the research context is what contributed to the quantity, quality, and diversity of participation. As a dissertation in practice seeking to deepen my own knowledge and effectiveness as a research practitioner, the trade-off-limited personal input versus increased population participation; although it was one that I had not necessarily intended. Trading the limited personal contribution to data for increased participation was a trade-off that yielded greater benefit to this study-ensuring that my data would be substantial enough to serve as the *wai e ola*, providing the means for the life of this research study.

Ka Noi'i: Data Collection and Analysis

Instigating the data collection process by leveraging my "insider" role within the research context, I began to have informal discussions around my research question, purpose, and intent and address the fourth characteristic of a PAR project as discussed by McIntyre (2009)-build alliances with potential participants (p. 1), and additionally, garner feedback that would inform the research study. The questions these co-workers posed, the clarification they asked for, and the inquisition of their wonderings were entirely supportive and helped me to shape a succinct narrative that would prove effective as I moved forward with my conversations. This strategy, although seemingly natural and organic in terms of my own upbringing and cultural grounding is referred to as pre-study confirmation process by Merriam (2009).

After engaging my closest colleagues, I approached the current K-12 director of Hawaiian studies at Punahou with my research idea. This conversation was important for me to have early on because I knew that if the person responsible for HL/C on campus was not in support, that this would not be a research study I could, in good conscious, carry out. Again, the response was supportive and positive. I spent just over three weeks scheduling and executing and

reflecting on conversations that took me from meeting with classroom teachers, to the President of the school; each and every conversation ended in support and encouragement for the research study being formulated along the way. As I ascended the administrative ladder, the interest in my research seemed to deepen, and although I was not surprised by the fact that the school's decision makers were interested in this work, I was surprised that they were explicit in their interest. One request the administration had was for a Project Summary (see Appendix E1) to be presented and agreed upon at the Board of Trustee level. Being that the project was largely non-tangible at that point, this forced me to commit my research idea to paper and that seemed to be the declaration that this project was to serve as my doctoral research.

At the end of the three weeks, I was ecstatic to have met with each of the stakeholders I had previously identified, obtained unanimous permission to conduct my research, and been offered assistance so enthusiastically from many individuals from many separate departments. Beyond that, I appreciated the feedback garnered about my articulation and the succinct narrative I was able to craft having presented it so many times. My notes and journal entries reflected this enthusiasm as they documented the conversations, suggestions, and emergent next-steps of research development.

As a result of these conversations I was better informed to make a few key decisions about my research study. First, I was assured that I would have access to and support with administering my tools in every department across campus. This meant that I could cast a wide net in terms of data collection and include every employee at Punahou School in my research population. As soon as I determined this, I contacted the school's human resources department to better understand the operational structure and distribution of employees across the campus. I would be attempting to collect data from approximately 732 employees ($n=732$). Second, I was

able to identify protocol for data collection that was acceptable to the institution. I would design my tools, submit them for review by the school's President and his Administrative Leadership Team (ALT-made up of administrators from each department within the institution), edit and finalize, then submit to each department head who would then disseminate the tool to their respective employees. In offering that I execute the dissemination of my research tools in this manner, the administration was effective in showing their commitment to my research-a commitment that would likely be beneficial to my study. Lastly, I was given permission to work with a resource within the Communications department who has the professional responsibility of crafting and administering surveys on behalf of Punahou School. Because tool design was the next organic step in my methodology, and because I had not yet done enough work to feel confident with designing such a research tool, I was glad to have been offered a point person to collaborate with, and with that, a definitive next step.

After a thorough examination of the research questions central to this study, I landed on two research methods: a questionnaire and a series of focus groups. The questionnaire would allow me to collect data around the first two guiding research questions: (a) What is the current landscape of Hawaiian language and culture at Punahou School?, and (e) What is the potential landscape of Hawaiian language and culture at Punahou School? The focus groups would collect data around the third guiding question, (i) How might Punahou School as a community facilitate the movement of HL/C from current, to aspirational practice? As previously advised, I drafted questions for both methods before meeting with my contact in the Communications office. It is at this point in my research that I must pause and acknowledge that this contact, this relationship, and the space it was given within our community is largely responsible for the success of this research study. It is through this relationship that I recieved unimaginable guidance around

question design, online administration, data maintenance, and report filtering, without which this study would undoubtedly be quite different and much more simplistic. In my own learning journey, it is this experience that has been most valuable in building my research skill.

Questionnaire. Working together for a two-week period, I developed and got feedback on each draft question from a team of my closest colleagues then met with the questionnaire designer. I eventually came to a set of questions and an online tool design we were both satisfied with and I submitted the questionnaire to the President for review. After a week and a half I had approval I began the work of communicating with each individual department head to decide the best protocol for dissemination. Rather than sending a mass email communication to all ALT members with the link to the final online questionnaire, I decided to communicate individually in order to be able to address possible obstacles within each department. In particular, I needed to communicate directly with our Physical Plant director because many of the staff in that department do not have an institutional e-mail address by which they might access the questionnaire. While it was this department specifically that I knew would need a specialized data collection protocol, I also believed that the individual communication with ALT members would decrease the chances that I overlook any further extenuating circumstances. Also important to me was that each of the ALT hear from me directly so that they would know that they could communicate with me any issues that might arise. Of added benefit is the idea that when communication empowers participants there is often attached a sense of responsibility or accountability to carry out the task at hand. In research terms this aligns with the concept of member checking as discussed by Merriam (2009) and Patton (2002). As an indigenous concept-empowering the researched to assume responsibility for shaping and designing projects, this is discussed by authors like Smith (2012) and Kovach (2009).

As my communication with each department head progressed, I sent each the link to the online tool for dissemination. Given that this communication happened at different times and with varied speed, the link was disseminated sporadically across campus. To give each department enough time, the link was kept open for six weeks. During this time, I sent out two reminder e-mails: one two weeks into the launch-thanking the department heads for following through with their support, and one from me to the faculty and staff-reminding them that the questionnaire would be closing in a week. The second email was forwarded to faculty and staff by the department heads. Needless to say, another substantial recognition of gratitude I have is to the administration-the President and ALT-because they played a key role in promoting participation; undoubtedly impacting the quantity and quality of participation among the research population.

Questionnaire data. During fall 2016, I invited 732 members of the Punahou School employee community ranging from faculty to staff, Athletics to the Physical Plant via email, asking for their participation in my study. Of the 732 invitations, 241 responded and 208 completed all of the survey questions. Given the approximate employee population provided by Human Resources (Bailey, P., personal communication, February 2016), this study boasts a 32% response rate. While 208 represents the overall complete response population, the number of responses to each item within the questionnaire varies. In order to frame each item and data gleaned from it properly, each item is described and responses discussed individually within this chapter. Reflecting the design of the questionnaire itself, this chapter presents questionnaire data as they pertain to two general categories of information: demographic and Hawaiian language and culture.

Demographic information of respondents. For the initial demographic questions, an average of 232 responded. I analyzed the electronic survey data using descriptive statistics providing frequency counts and averages when appropriate. The following table presents the characteristics of respondents.

Table 5

Respondent Characteristics

	Percent (n=732)
Primary Role	
Teacher	52%
Administrator	15%
Staff (or other)	33%
Work w/Students	
Yes	24%
No	23%
Blank	53%
Years Working at Punahou	
Fewer than 5 years	26%
5-20 years	19%
10-20 years	37%
More than 20 years	18%
Relationships with Punahou	
Current parent	32%
Parent of alumni	32%
Alumni	34%
Current parent & parent of alumni	3%
Parent of alumni & alumni	9%

Current parent & alumni	9%
Current parent & parent of alumni & alumni	3%
Hawaiian Ancestry	
Yes	18%
No	82%
Originally from Hawai'i	
Yes	67%
No	32%
Blank	1%

Current and potential use of Hawaiian language and culture. It is with item 11 that the questionnaire begins data collection around HL/C. This initial item asks simply if the respondent is aware that Hawaiian language and culture is included in the "Aims of a Punahou Education"-a document outlining institution-wide learning objectives (See Appendix E2 for the original communication about the "Aims of a Punahou Education from the office of the school President). Of the 208 respondents: 161 (77%) reported that they were indeed aware of the HL/C inclusion, and 47 (23%) indicated that they were not (see Figure 4.1.). Of particular interest and consequence to this study are the 47 respondents who answered "no" and their departmental affiliation; knowing where these respondents are located might point to specific pockets of the research population who would benefit from direct conversation around HL/C as it relates to institutional aims. A crosstab report showing how the "awareness of HL/C inclusion in the Aims" (item 11) compares to "primary role at Punahou School" (item 2) reports that: 5 of 30 (17%) administrators, 34 of 110 (31%) teachers, and 8 of 59 (14%) "others," were among the group of 47 who answered in the negative (see Table 6.).

Figure 4.1. Respondent Awareness of Inclusion of HL/C in the Aims of a Punahou Education

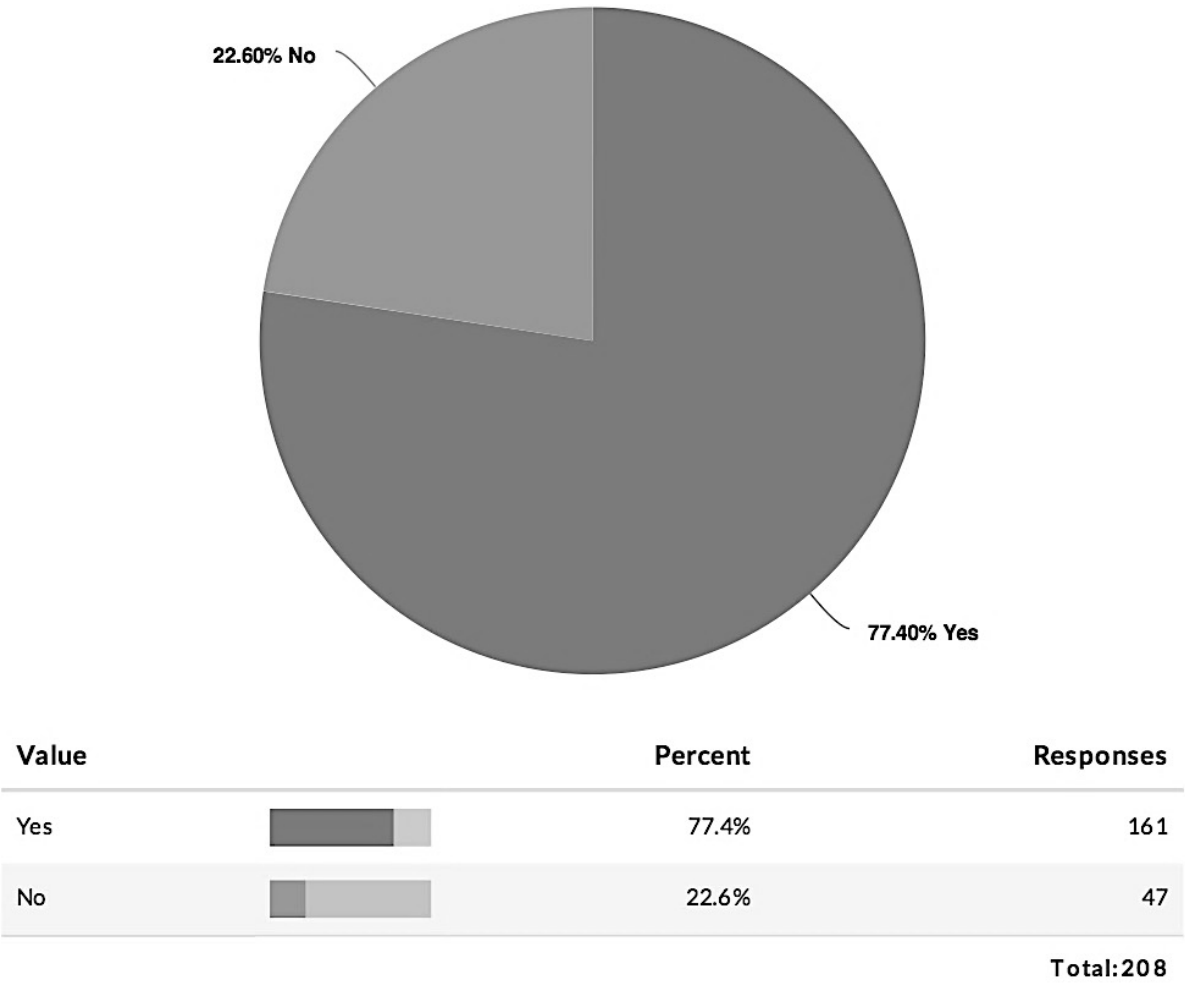


Table 6

Awareness of HL/C Inclusion in the Aims Filtered by Primary Role

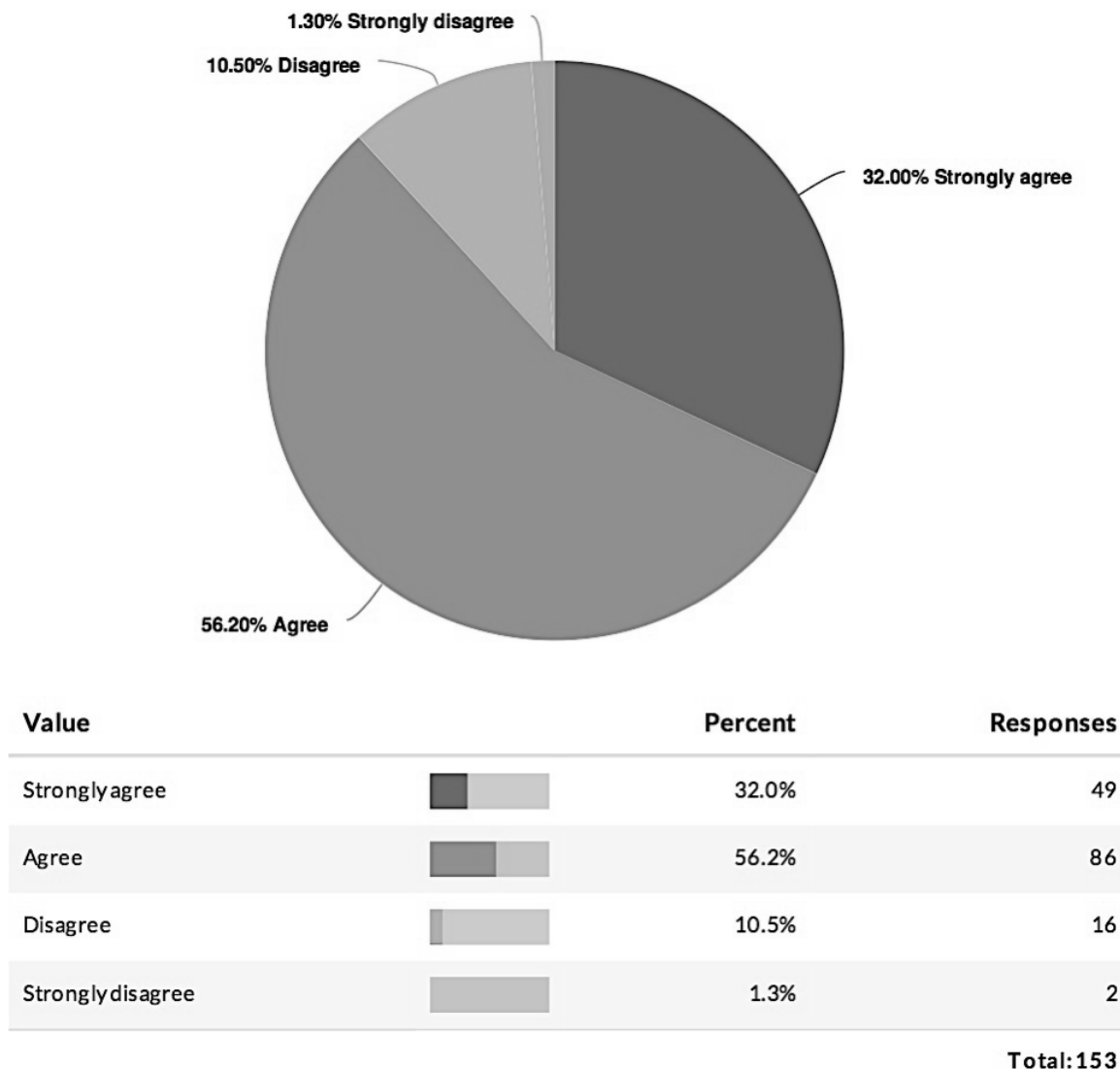
What is your primary role as an employee at Punahou?				
	Administrator (e.g. Principal, Division Head, Dept. Chair, Supervisor, Dean)	Teacher	Other	Row Total
Are you aware that Hawaiian Language and Culture (HL/C) is included in the "Aims of a Punahou Education"?				
Yes				
Frequency	25	76	59	160
Row %	15.6%	47.5%	36.9%	77.3%
No				
Frequency	5	34	8	47
Row %	10.6%	72.3%	17.0%	22.7%
Column Total	30	110	67	207
				100%

So, while it is clear that each of the primary role sub-groups represented within item 2 would benefit from a discussion about HL/C as it relates to the Aims, the administration and teacher groups would benefit more. A limitation to this conclusion however, is that while the participant population is known and the descriptive data is accurate, the number of respondents is quite small and thus limited in terms of being representative. If however, provided with an employee estimation using categories that correspond to those in item 2, this determination could

be made and a more accurate idea of where efforts might be focused to increase the awareness of HL/C's inclusion in the insitutional aims concluded.

Item 12 serves as a follow up question for the 161 respondents who had an awareness that HL/C is included in the "Aims of a Punahou Education." This item asked about the extent to which the respondent understands why HL/C is included in the "Aims," and required one to indicate their agreement with the following statement, "I have a good understanding of why HL/C is included in the 'Aims of a Punahou Education'." Of 153 respondents: 49 (32%) strongly agreed, 86 (56%) agreed, 16 (11%) disagreed, and 2 (1%) strongly disagreed. Combining the like terms: 135 of 153 (89%) indicated an understanding of why HL/C are a part of the school's educational goals and 18 of 153 (12%) expressed a lack of understanding (see Figure 4.2.). The limitation for interpretation in this case being the relative nature of *understanding*. It could be a personal perspective on the subject that influenced this response, or an institutional short-coming, either way this item might serve as inspiration for further research around attitudes and perceptions of HL/C and its inclusion in the "Aims of a Punahou Education."

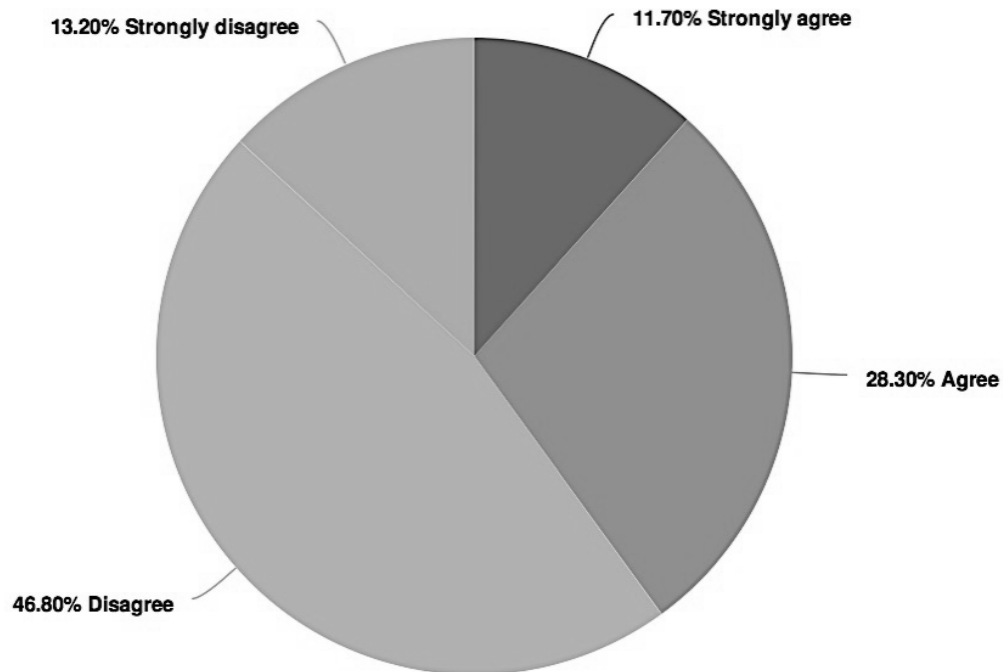
Figure 4.2. Extent to which the Inclusion of HL/C in the Aims is Understood



The next item, although addressing the understanding of how, or to what extent, the respondent is expected to incorporate HL/C professionally, opens back up to all questionnaire participants. With 205 respondents: 24 (12%) indicated a strong agreement that they understand, 58 (28%) indicated agreement (unqualified), 96 (47%) expressed a disagreement, and 27 (13%) a strong disagreement. Combining like sentiments: 82 of 205 (40%) expressed an understanding of how and to what extent they are expected to incorporate HL/C in their work, and 123 of 205 (60%) expressed a lack of that understanding. These numbers indicate that more attention could

be paid to helping employees understand what actualization of HL/C looks like in various professional roles across campus (see Figure 4.3.).

Figure 4.3. Understanding of How, or to What Extent HL/C Incorporation into Personal Work is Expected



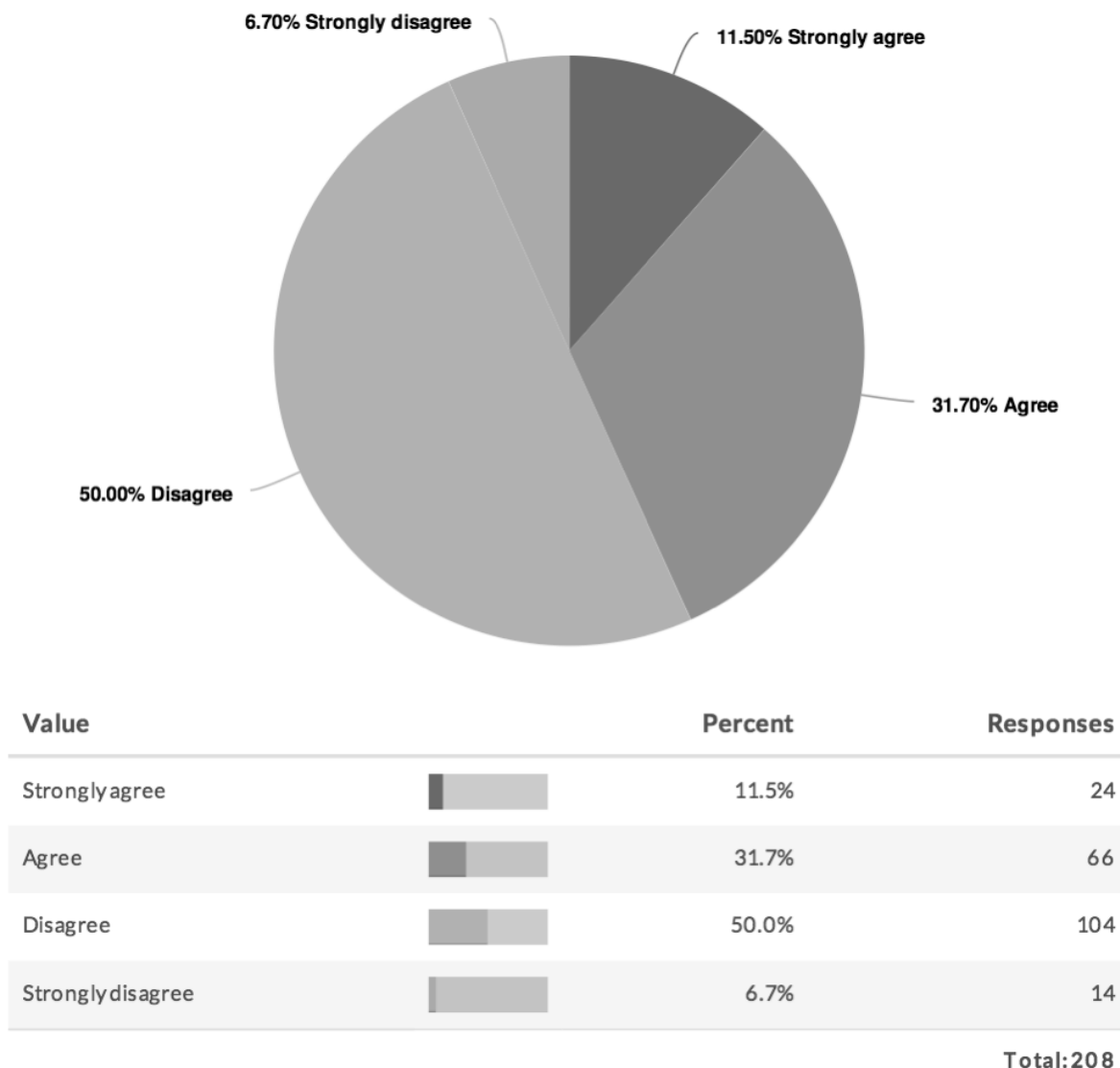
Value		Percent	Responses
Strongly agree		11.7%	24
Agree		28.3%	58
Disagree		46.8%	96
Strongly disagree		13.2%	27

Total:205

Item 14 asks respondents to rank their agreement with the statement, "I have a good understanding of what HL/C resources are available to me." Of 208 respondents: 24 (12%) strongly agreed, 66 (32%) agreed, 104 (50%) disagreed, and 14 (7%) strongly disagreed. Continuing with the pattern to combine like terms: 90 of 208 (43%) respondents feel like they

know what HL/C resources are available to them, and 118 of 208 (57%) do not (see Figure 4.4.). The fact that more than half of the questionnaire participants are not familiar with campus HL/C resources indicates that there is work to be done around educating respondents (and possibly the larger employee population) about HL/C resources, as well as making HL/C resources more overtly accessible to the professional community.

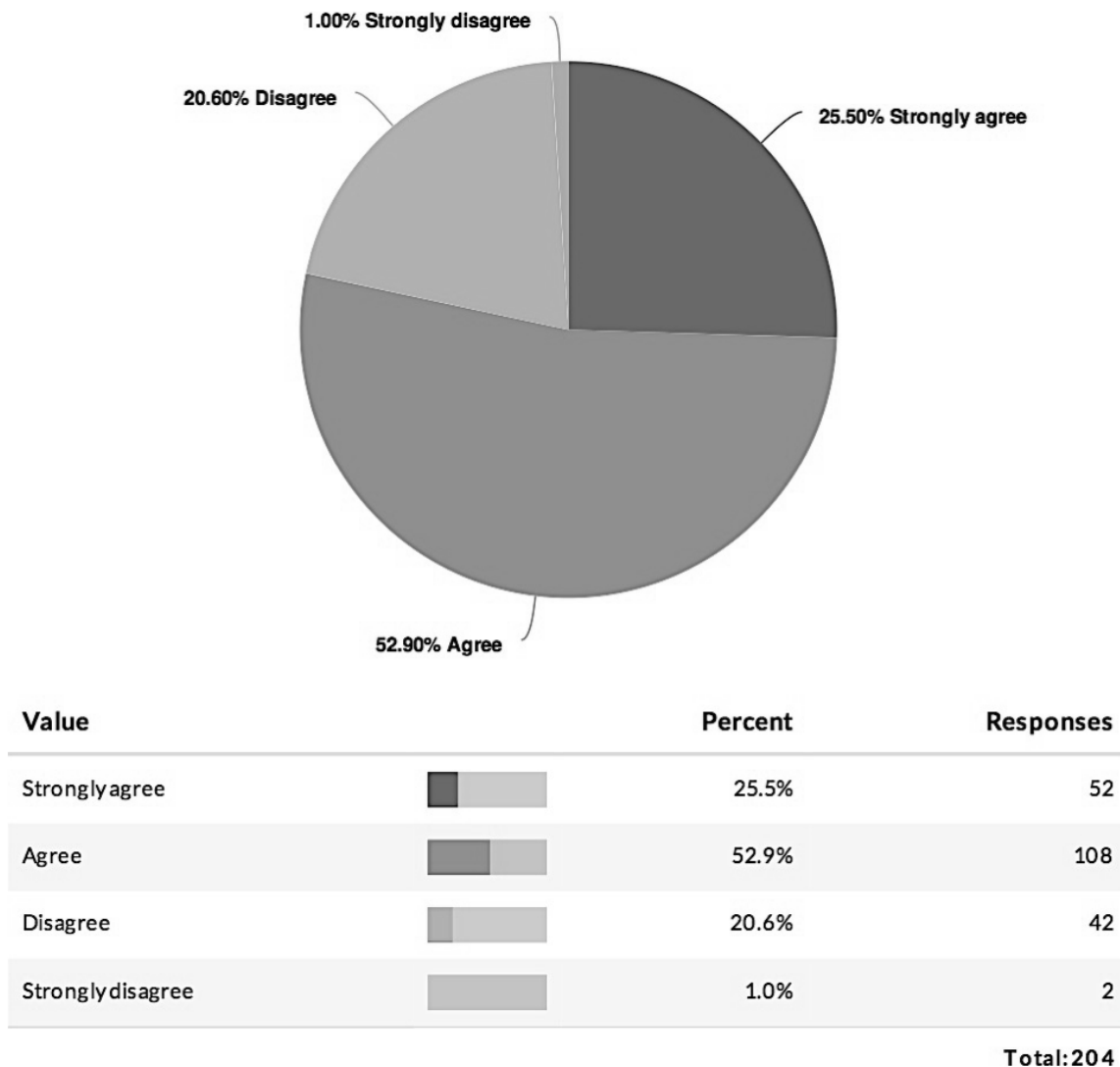
Figure 4.4. Understanding of What HL/C Resources are Available



In item 15 respondents used the same ranking tool to express agreement with the statement, "My department leadership is supportive of incorporating HL/C in my work." This

item recorded a total of 204 responses: 52 (26%) strongly agreed, 108 (53%) agreed, 42 (21%) disagreed, and 2 (1%) strongly disagreed (see Figure 4.5). Combining each favorable response: 160 of 204 (79%) responses indicated leadership to be supportive of HL/C initiatives, and 44 (22%) responses indicated that leadership is not supportive. Although work could obviously be done around educating the administration to be supportive of HL/C initiatives within their respective departments, the fact that over 75% of respondents reported a supportive leadership is hopeful. With a favorable sentiment among leadership, education and provocation at the faculty and staff level will likely be met with positivity, and only possibly and occasionally with push-back; a hopeful environment for increased incorporation of HL/C.

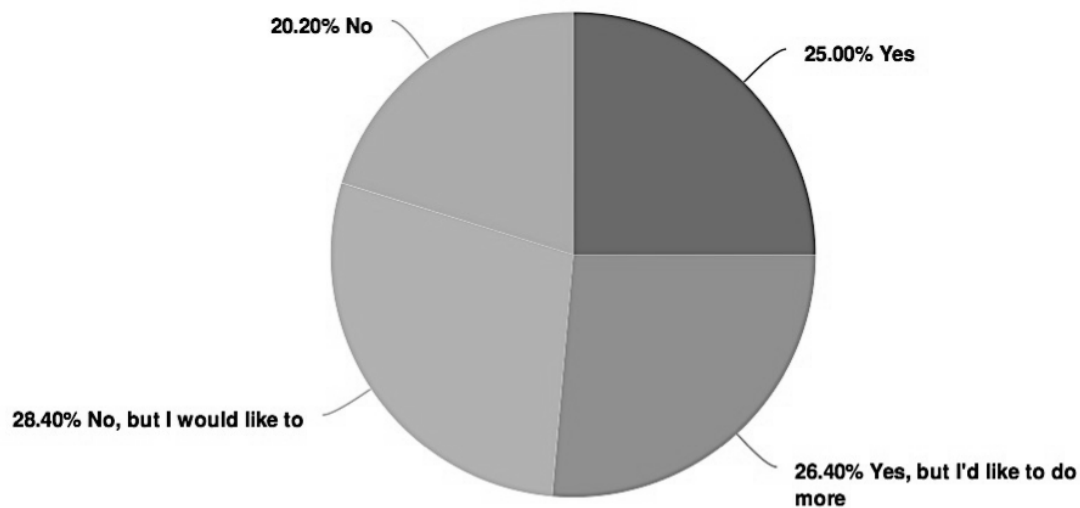
Figure 4.5. Support from Department Leadership around Incorporation of HL/C




Having collected information about the respondent's relationships within the Punahou community and to Hawai'i as well as their professional understanding around the "Aims of a Punahou Education," the next item, number 16, asks, "Do you currently incorporate any elements of HL/C in your work at Punahou?" This question begins to collect data about current use of HL/C at Punahou School. Of the 208 respondents: 52 (25%) said "yes," 55 (26%) said "yes, but I'd like to do more," 59 (28%) said "no, but I would like to," and 42 (20%) said "no." Given these responses: 107 (51%) respondents are currently incorporating HL/C in their work,

and 101 (48%) are not; 114 (55%) individuals would like to increase their incorporation of HL/C in their practice, and 94 (45%) seem to be satisfied with the current state of their HL/C practice (see Figure 4.6.).

Figure 4.6. Current Incorporation of HL/C



Value		Percent	Responses
Yes		25.0%	52
Yes, but I'd like to do more		26.4%	55
No, but I would like to		28.4%	59
No		20.2%	42

Total:208

Because item 16 is of particular interest to this study, I was curious about responses from different sub-groups. Although sub-group responses would not ultimately impact my focus group process, I wanted to see if there might be relationships worth exploring and whether certain characteristics played a part in how respondents answered. Through cross tabulations I identified items: 2-primary role, 6-length of employment, 8-Hawaiian ancestry, and 9-point of origin

(kama‘āina or transplant), as row variables and item 16 as the column variable. The following figures represent results from the cross tabulation analysis.

Table 7

Incorporation of HL/C by Role at Punahou

	Do you currently incorporate any elements of HL/C in your work at Punahou?				Row Total
	Yes	Yes, but I'd like to do more	No, but I would like to	No	
What is your primary role as an employee at Punahou?					
Administrator (e..	9	9	8	3	29
Frequency	31.0%	31.0%	27.6%	10.3%	14.0%
Row %					
Teacher	21	38	34	16	109
Frequency	19.3%	34.9%	31.2%	14.7%	52.7%
Row %					
Other	22	7	17	23	69
Frequency	31.9%	10.1%	24.6%	33.3%	33.3%
Row %					
Column Total	52	54	59	42	207
					100%

Table 8

Incorporation of HL/C by # of Years at Punahou

	Do you currently incorporate any elements of HL/C in your work at Punahou?				Row Total
	Yes	Yes, but I'd like to do more	No, but I would like to	No	
How long have you worked at Punahou?					
Fewer than 5 yea..					
Frequency	9	9	25	7	50
Row %	18.0%	18.0%	50.0%	14.0%	24.0%
5 – 10 years					
Frequency	7	14	6	13	40
Row %	17.5%	35.0%	15.0%	32.5%	19.2%
10 – 20 years					
Frequency	24	20	19	16	79
Row %	30.4%	25.3%	24.1%	20.3%	38.0%
More than 20 ye...					
Frequency	12	12	9	6	39
Row %	30.8%	30.8%	23.1%	15.4%	18.8%
Column Total	52	55	59	42	208 100%

Table 9

Incorporation of HL/C by Hawaiian Ancestry

Do you currently incorporate any elements of HL/C in your work at Punahou?					
	Yes	Yes, but I'd like to do more	No, but I would like to	No	Row Total
Are you of Hawaiian ancestry?					
Yes					
Frequency	11	12	8	8	39
Row %	28.2%	30.8%	20.5%	20.5%	18.8%
No					
Frequency	41	43	51	34	169
Row %	24.3%	25.4%	30.2%	20.1%	81.3%
Column Total	52	55	59	42	208
					100%

Table 10

Incorporation of HL/C by Point of Origin-Relationship to Hawai'i

	Do you currently incorporate any elements of HL/C in your work at Punahou?				Row Total
	Yes	Yes, but I'd like to do more	No, but I would like to	No	
Are you originally from, or did you grow up in, Hawai'i?					
Yes					
Frequency	35	34	41	27	137
Row %	25.5%	24.8%	29.9%	19.7%	66.2%
No					
Frequency	16	21	18	15	70
Row %	22.9%	30.0%	25.7%	21.4%	33.8%
Column Total	51	55	59	42	207
					100%

A summary of these crosstab reports is as follows: 18 of 29 (62%) administrators report incorporating HL/C into their current professional practice, along with 59 of 109 (54%) teachers, and 29 of 69 (42%) "others." Additionally: 18 of 50 (36%) respondents who have lived here for less than five years reported current incorporation of HL/C, 21 of 40 (53%) who have lived here for five to ten years, 44 of 79 (56%) who have been here between ten and twenty years, and 24 of 39 (62%) that have been here for twenty plus years. Finally: 23 of 39 (59%) Hawaiians incorporate HL/C into their professional work, 84 of 169 (50%) non-Hawaiians do as well, along with 69 of 137 (50%) kama'āina (born and raised in Hawai'i), and 37 of 70 (53%) non-kama'āina. These exploratory findings did not surprise me but served as background information to ask probing questions as appropriate during my focus groups.

For those 107 respondents who indicated that they currently incorporate HL/C in their professional practice, the following item, number 17, aimed to capture a description of this use. Given that this item was offered as an open-ended question, each response was recorded separately for each of the 90 respondents. Using an online tool and the initial steps of content analysis, patterns of responses were identified as emergent themes and category frequencies counted (Joffe and Yardley, 2004; Gale, 2013). Preliminary themes and frequencies are offered in Table 6. Keep in mind, these are the descriptions of 90 individuals about their own practice, and as such, each description may reference multiple categories (see Appendix I1 for a complete list of responses).

Table 11

Themes and Frequencies of Current HL/C Practice at Punahou School

Themes of Current HL/C Practice	Frequencies
Cultural Content: presented within classroom curriculum, co-and extra-curricular programming	42
Hawaiian Language: references to various degrees from, "using what I know," to engaging with analysis and linguistic comparison between languages	31
Music/Dance: including references to the use in protocol as well as formal programming-Holokū & May Day, also including curricular connections that specifically indicated the incorporation of Hawaiian music/dance	23
Chapel/Values: entries that referenced the Character education values of the month, Chapel presentations, or values that serve an individual identity and guide personal decision-making	21
Supporting Initiatives: presented by those in leadership or support roles who serve in varied capacities to provide research opportunities around	16

HL/C, who write stories about HL/C in the bulletin, who video HL/C events for archiving etc.

Camps/Trips: references to HL/C as they are used in preparation for camps and trips, as the content serves teaching and learning on camps and trips 10

Science/Environment/Sustainability: references that specifically mention teaching and learning designed to make connections with the natural world 10

Mālama Honua-World Wide Voyage: references that describe the incorporation of content specific to the recent voyage of the Hōkūle‘a 6

Protocol: references that specify protocol as the purpose or content of teaching/learning or engagement with HL/C 6

Using the same online tool and analysis protocol, item 18 was examined and distilled in much the same way as the previous. The following table outlines the open-ended responses provided in response to the question, "What aspirations do you have for HL/C in your own work?" Resulting from the bucketing of 82 responses, Table 12 summarizes these aspirations using emergent categories and reference frequencies for each (see Appendix I2 for a complete list of responses).

Table 12

Themes and Frequencies of Personal Aspirations for HL/C at Punahou School

Themes of Personal Aspirations for HL/C	Frequencies
Professional Development/Professional Support: references that indicate a desire for personal learning, through HL/C classes, research, or experiences in order to support the professional integration of HL/C; references that indicate the need for support with brainstorming possible professional connections in order to increase integration	26

Specific Content: references to specific HL/C units/topics of study the respondent would like to integrate into practice (as a result of previous thinking/planning)	14
Values: references that indicate a desire to know more about and normalize values considered to be Hawaiian within the school community	12
Hawaiian Language: references to learning language, using language with students, and making Hawaiian more visible across the school campus	10
Community Connections/Hands-On-Service Learning: references that indicate a desire to work with people on campus, develop relationships with community organizations for off-campus experiences, promote service learning, and develop hands-on units of study within the curriculum	8
Music/Hula/Protocol: references that point to music, hula, and/or protocol as a specific area for personal learning, as tools for instruction, as well as curricular content	7
Grounding Professional Practice in HL/C: references that indicate a desire to ground all practice or frame all instruction using HL/C; as a lens, as an outline, as a foundation	7
Resources: references that express a desire to see increased HL/C resources: human and material; and an increase in accessibility to those resources	6

In an attempt to collect innovative ideas and creative strategies by which Punahou might promote and actualize aspirations, like those outlined in item 18, item 19 asked, "What support might you need to help you incorporate HL/C in the future?" Preliminary treatment of the data,

using the previous theme and frequency protocol, is reported for all 82 respondents in Table 13 (see Appendix I3 for a complete list of responses).

Table 13

Themes and Frequencies of Support Needed for future integration of HL/C at Punahou School

Themes of Support for Future Integration of HL/C	Frequencies
Professional Development – Personal learning	21
Help with Curriculum Development – Student’s Learning	18
Kumu/Human Resource – To do the teaching	18
Increased and Accessible Resources – Print & Media	15
Administrative Support – clarity around institutional goals & establishment of supportive structures	10
Time and Support for Professional Collaboration	9
Hawaiian Language Lessons/Classes	8

Returning to, and scaling up, the inquiry around aspirations, item 20 asked respondents to comment on the question, "What aspirations, if any, do you have for HL/C at Punahou?" Moving the focus from the self to the institution, this item solicited 118 open-ended responses and themes and frequencies are reported in Table 14 (see Appendix I4 for a complete list of responses).

Table 14

Themes and Frequencies of Institutional Aspirations for HL/C at Punahou School

Themes of Institutional Aspirations for HL/C	Frequencies
Increased Integration of HL/C in K-12 Curriculum: general reference	20
Hawaiian Language: specific reference	14
Hawaiian Culture: specific reference	4
Normalization of HL/C within Campus Culture:	19
language, lei making, hula, oli, story telling, protocols	
Opportunities for Professional Learning	13
Increased Institutional Commitment/Alignment	8
Increase in Graduate Content Knowledge:	8
Understanding of Punahou, Hawai‘i, & Hawaiian History	
Promotion of a Culture of Aloha and Inclusion	7
Professional Support for Collaboration & Integration	6

Lastly, as an invitation to address any important thoughts, ideas, or questions that were possibly overlooked or left unaddressed by the questionnaire items, question number 21 asked, "What additional comments or suggestions do you have regarding HL/C at Punahou?" This item yielded a total of 99 responses. While some respondents returned to previously posed questions, some offered encouragement for this dissertation, and some took the opportunity to voice opinions, questions, and further provocation around HL/C at Punahou School (see Appendix I5 for a full list of comments). Given however, that items 16 through 20 seem to address thoroughly the following themes: Professional Development, Curricular Content, Administrative/Institutional Support, Resources (Human & Print/Media), and Campus Culture, item 21 was reviewed for the sole purpose of identifying comments, concerns, questions, or ideas

that had not yet been addressed and/or those that were specifically valuable to the proposal for increased integration presented in Chapter 5. In response to a statement made by Joffe and Yardley (2004), that "qualitative work, to a greater degree than quantitative research, has the potential to underplay evidence that contradicts the assumptions of the researcher" (p. 58), the ideas that are presented within Table 15 are those that do not necessarily contradict my own views, but that caught my attention for being unique or uniquely articulated.

Table 15

Selected Excerpts on HL/C at Punahou School

Interesting and Specifically Valuable Comments on HL/C at Punahou
<ul style="list-style-type: none"> • Wouldn't it be wonderful to have the culture embedded in our lifestyle and community that we won't need to talk about it as a separate entity? • Does Punahou consult parents about their thoughts/aspirations about HL/C at Punahou? This could be another way of gaining insight and helping shape something everyone wants. • Hold the school accountable to this Aim of Punahou and don't let it just be something that looks good on paper, without any teeth in it. • As a newcomer, there seemed to be an unspoken rule to remain on the periphery of the community. It is difficult to learn about the culture when those who carry the wisdom of the culture keep you at bay. This creates conflicting expectations for those of us who are both new to Hawai'i and to Punahou. On the one hand, we come eager to learn, embrace the culture, and connect authentically with the Punahou/Hawaiian ohana. While, on the other hand, those of us who are new to Hawai'i and to Punahou are under supported through the acculturation process. We are expected to navigate through, understand, and incorporate a culture we know little about, yet we are not given the tools to do so. • As Hawai'i takes its place as a beacon of light for a world struggling with environmental, social, political, and spiritual challenges, it is our Kuleana to educate this generation and generations to come of the wisdom of our ancestors. We need to celebrate and renew our culture; this ensures a sense of self and home for all our students. They will be able to carry this gift to share with a world in need of aloha and malama. • I think we need to recognize that what we teach, correctly or incorrectly, stays with our students and gets perpetuated, during college and beyond.

- My question is who are we trying to be? We are not Kamehameha School. Are we going to gloss over what happened to the Hawaiian people and their culture and Punahou's role in it? Are we ready to teach the truth? Some of the revered names at Punahou are not so revered outside of Punahou. It depends on your point of view. Each person has their own reality.
 - With the expected turn over in faculty in the next five years, mostly due to retirements, and because Punahou attracts quality teachers nationally and internationally, I worry that malahinis, no matter how open minded and tolerant, will not understand the context of native Hawaiian history and culture, or may feel very uncomfortable with the language. Can a mandatory introductory class/course be implemented for new hires?
 - What about our Mission statement - which talks to the Christian principles upon which Punahou was founded...is there consideration of incorporating both Christian principles and Hawaiian values upon which Punahou was founded?
-

In summary, the qualitative data collected through the questionnaire communicated that current practice is quite varied across the Punahou campus, indicating that the interpretation of what "practice of HL/C" is, is variable. It could also indicate that the skill set of our professional community is varied to the extent that each interprets their degree of practice based on their personal ability. In terms of support, the questionnaire illuminated a few key contexts through which aspirational practice might be inspired. These areas are professional development opportunities around HL/C content, professional development around incorporation of HL/C within curriculum, administrative clarity with regard to HL/C, normalization of Hawaiian language, and the development of print/digital media HL/C resources.

Quantitative data analysis. The demographic information served as a starting point, to determine if there existed any significant mean differences between sub-group respondents: (a) of Hawaiian or non-Hawaiian ancestry (Table 16), (e) who were born and raised in Hawai'i or not (Table 17), and (i) of various lengths of employment (Table 18). Mean sub-group differences were tested in reference to the three HL/C items: (a) understanding of expectation to incorporate HL/C (questionnaire item 13), (e) understanding of available HL/C resources (questionnaire item

14), and (i) HL/C supportive department leadership (questionnaire item 15). Tables 16, 17 and 18 show the mean responses and standard deviations of each respondent sub-group for each HL/C item.

When asked about ancestry, 42 respondents identified as being Hawaiian, while 189 identified as non-Hawaiian. Based on descriptive statistics, there did not appear to be differences between the two groups as reflected in the identical means and similar standard deviations. As a result, I did not calculate T-tests. However, given the identical means of both groups although within small sample sizes, it appears that ancestry may not play a role to the extent that HL/C is incorporated in daily practice.

Table 16

Mean Responses of Respondents of Hawaiian and Non-Hawaiian Ancestries

Item	Hawaiian Ancestry \bar{x}/SD	Non- Hawaiian Ancestry \bar{x}/SD
1. I have a good understanding of how, or to what extent, I am expected to incorporate HL/C in my work.	2.4/1.0	2.4/.8
2. I have a good understanding of what HL/C resources are available to me.	2.5/1.0	2.5/.7
3. My department leadership is supportive of incorporating HL/C.	3.0/.8	3.0/.7

When asked about point of origin, 155 respondents identified as being originally from Hawai‘i while 74 identified as not from Hawai‘i. Based on descriptive statistics, there did not appear to be differences between the two groups. However, for statement 2, I wanted to explore whether there were discrete differences when rounding up the mean of those who identified as being from Hawai‘i to 3.0 against those not from Hawai‘i ($M=2.4$). I calculated an independent T-test to determine if these two groups were statistically different understanding that this is a small sample size. Assuming equal variances, there were no significant differences in the ratings

between those from Hawai‘i (M=2.5, SD=.8) and those not from Hawai‘i (M=2.4, SD=.7); $t(205)$, $p=.50$. Similar to the above, it seems that point of origin also may not be a factor in the incorporation of HL/C practices.

Table 17

Mean Responses of Respondents Point of Origin

Item	From Hawaii	Not
	\bar{x}/SD	\bar{x}/SD
1. I have a good understanding of how, or to what extent, I am expected to incorporate HL/C in my work.	2.4/.9	2.3/.8
2. I have a good understanding of what HL/C resources are available to me.	*2.5/.8	*2.4/.7
3. My department leadership is supportive of incorporating.	3.0/.7	3.1/.6

When asked about their years of employment at Punahou School, respondents answered the three statements according to their self-identified category (<5 years = 61; 5-10 years = 43; 10-20 years = 86; >20 years = 41). Similarly, there did not appear to be notable differences when breaking down these statements by Punahou employment years. However, as with the above exploratory independent T-test, I examined possible differences for statements 1 and 2 particularly comparing respondents who have worked at Punahou for over 20 years and those either 5 to 10 years and/or those under 5 years of employment. For the first set comparing over 20 years with those 5-10 years, there was not a significant difference between the two groups, with the over 20 years employment group (M=2.6, SD=1.0) and those 5-10 years Punahou employment (M=2.4, SD=.7); $t(65)$, $p=.18$. Likewise for statement 2, I calculated independent T-tests comparing those employed at Punahou over 20 years with those employed 5-10 and under 5 years. There were significant differences in both comparisons with those employed 20+ years (M=2.8, SD=1.0) and those employed less than 5 years (M=2.3, SD=.7); $t(87)$, $p=.00$ and those employed 5-10 years (M=2.4, SD=.7); $t(77)$, $p=.01$. These results suggest that the number of

years of employment at Punahou School may influence how one perceives the availability of resources to support HL/C work. These findings indicate a need to perhaps stratify recommendations and supports based on the number of years faculty and staff have been employed at Punahou. Perhaps veteran employees might serve as guides to locating available HL/C resources for “younger” Punahou faculty and staff.

Table 18

Mean Responses of Respondents by Years of Employment at Punahou School

Item	<5 Years \bar{x}/SD	5-10 Years \bar{x}/SD	10-20 Years \bar{x}/SD	>20 Years \bar{x}/SD
1. I have a good understanding of how, or to what extent, I am expected to incorporate HL/C in my work.	2.3/.8	*2.4/.7	2.3/.9	*2.6/1.0
2. I have a good understanding of what HL/C resources are available to me.	*2.3/.7	*2.4/.7	2.5/.8	*2.8/.8
3. My department leadership is supportive of incorporating.	3.0/.6	3.2/.7	2.9/.7	3.1/.8

Although the variance indicated by these preliminary tests are secondary within this study, the findings that ancestry and point of origin had similar means is interesting. It may be an indication that personal history does not appear to be a major influence in regards to HL/C among the professional community. Or perhaps, that administration or the school climate needs to be more purposeful in promoting and supporting the Aims. Even potentially, that veteran employees have a stronger sense of HL/C and are able to locate resources easier or that newer employees, as part of their orientation should have some kind of indoctrination into the Aims. Given the purpose and design of my research, however, these statistical comparisons serve merely to indicate that there is the presence of statistical difference among demographic sub-groups. Thus indicating that there is a possibility that demographic influences could be a factor

in practice, attitude, or aspiration of HL/C at Punahou. While the findings of this section are indeed interesting, for the purposes of this study, they have no significant bearing except to offer additional information. However, in the context of future research around HL/C the demographic element should be explored further.

Focus groups. One week after the ending of the 2015-2016 school year, the online questionnaire closed. The last page embedded in the questionnaire, however, was an invitation to participate in further dialogue about HL/C at Punahou and encouraged the questionnaire participant to e-mail me if interested. By the close of the questionnaire, I had 21 emails from various stakeholders around campus. Many of these individuals, 17 of them, were people I had previous relationships with-people I knew to be passionate about HL/C in education and at Punahou School. There were also four individuals with whom I had no previous relationship. As the close of the questionnaire coincided with the close of the school year, I waited until the new year was underway and somewhat settled before attempting to convene the focus groups. Meanwhile, I had six or seven people who did not e-mail me about participation but stopped me on campus to ask when it was happening. In these instances I found myself realizing the benefit and limitations of researching within your own community; because people know me, they are not necessarily attentive to or concerned with research protocol since they know they can track me down at any time. On the flip side, the fact that I am a part of the research community means that people can track me down at any time and seek participation in the study without following the research protocol. While in many research contexts this kind of informal enrollment might be discouraged, my personal approach to both the research subject process was centered on being responsive and inclusive of my research community. With reflexivity and inclusivity as guiding

values of this work allowing the participant enrollment to be fluid was the only way to authentically deal with this issue.

It was September 2016 when the new year felt like it had evened its pace and 28 people had volunteered to participate in my focus group discussion. I began planning for my focus groups by identifying three dates on my personal and school calendars that might be best for convening. As I awaited responses, I sought guidance with structuring the focus group session. Given the definition and considerations Morgan (1996) outlines in his review, the focus group is, "a research technique that collects data through group interaction on a topic determined by the researcher" (p. 130), and as such:

This definition has three essential components. First, it clearly states that focus groups are a research method devoted to data collection. Second, it locates the interaction in a group discussion as the source of the data. Third, it acknowledges the researcher's active role in creating the group discussion for data collection purposes. (p. 130)

It was at this point that I was introduced to something called a Facilitation Guide. Using the structure provided by the Facilitation Guide I was able to outline the essential components of the focus group experience and craft a hardcopy version of my plan to be used within the session (see Appendix O1).

As outlined in the Facilitation Guide, this series of focus groups would address the following questions: (a) Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate?, and (e) How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future? These questions were crafted specifically to inform the answering of the last of the guiding research questions: How might Punahou School as a community facilitate the

movement of HL/C from current, to aspirational practice? The reason for addressing these questions in a focus group format is based on Patton's (2002) explanation of this method:

Unlike a series of one-on-one interviews, in a focus group participants get to hear each other's responses and to make additional comments beyond their own original responses as they hear what other people have to say. However, participants need not agree with each other or reach any kind of consensus. Nor is it necessary for people to disagree. The object is to get high-quality data in a social context where people can consider their own views in the context of the views of others. (p. 386)

As an educator, I have had a lot of experience with the exercise of brainstorming. And while it is entirely possible to brainstorm in isolation, and sometimes it is necessary to do so, it is often a process that yields higher quality responses when done collectively. In employing the focus group as the context for brainstorming strategies for increased integration of HL/C at Punahou School, I believed that my participants would encourage each other to think outside-the-box. I believed that if one individual was able to transcend the inside-the-box thinking and make some creative suggestions that the group would be able to produce more innovative or edgy strategies for increased integration. Ultimately, I believed that this was "the best way to get the best data" for my research question (Merriam, 2009, p. 95) and made this method of data collection the most appropriate for this context.

As a general philosophy around facilitation-one I also employ in my classroom-I crafted the focus group experience so that I would theoretically play a minimalist role (Wilson, 1997, p. 214). In order to allow participants to do some pre-thinking, I sent both focus group questions embedded in a reminder email one week before the convening. The focus group was audio recorded, and I, the researcher, took notes to aid in transcription. On the front end, the room

would be set up with enough tables and chairs for each participant in a circular fashion. There would be food and drink available and each place setting would have note-paper, a pen, and a research agreement form. As people entered, they would be greeted and invited to find a place to sit and enjoy some refreshments. At the beginning of the session I would give housekeeping information, an introduction to the study, an invitation to fill out the research agreement form (see Appendix O2), and an invitation to ask any questions of me before beginning. Next, I would pose the first question and allow 20 minutes for a group discussion where my role would be strictly to re-direct the conversation if it wandered too far from the question. At 20 minutes, I would interject and present my interpretation of initial findings as an attempt at member checking (Merriam, 2009, p. 217), then present the second and final question. Using the same format, question two would be discussed for 20 minutes, with a presentation of initial emergent findings for members to provide feedback on. These sessions were to be 90 minutes in length.

Focus group data. By the end of September I had three dates in October that would work for the majority of my participants and a session plan that was reviewed and approved by my program advisors. After casting a poll and offering three dates and times to meet, 25 individuals registered to participate. The first session was the largest, sitting 9 people, the second was the smallest with 6, and 8 participated in the last session.

Being comprised of many "old-timers" who have been invested in HL/C and having endured the tenacious history and evolution of ideas around HL/C at Punahou School, the first focus group session spent a lot of time telling stories of hurt and discouragement and needed a lot of facilitation to bring the conversation back to the question-the characteristics of a graduate and strategies for increased integration. Because the group seemed to have their own need to discuss Hawaiian language and culture at Punahou School on their own terms, the data presented

are more fragmented and sometimes seem mislabelled (Table 19). Because, however, I had asked each participant to review the prompts beforehand, jot notes, and to bring those notes with them to the meeting, I was able to collect their ideas at the end of the 90 minute session, and organize the more pointed responses around focus group questions. As I reflected on this convening, I realized that the gentle interjections and redirection was all I could do to attempt to try and manage the conversation-this was the only culturally appropriate response I could have had. Given that among this first group I was considerably younger⁶, it was imperative that I allow the participants to go wherever they needed to go within the topic of HL/C at Punahou in order for them to remain engaged.

Table 19

Data Collected During Focus Group #1

Question 1: Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate?
<ul style="list-style-type: none"> • Big picture understanding of Hawai‘i’s relationship with America – American history • Students understand that outdoors are an extension of our classrooms-with respect, behavior to care for-know how to BE in our natural spaces • Teachers to be empowered with ‘ike about how to use things (natural, on campus) • Understand protocols for using the natural resources on campus • Land is a resource that has to be managed, not just a visual landscape • Understand inter-connection of people/department to care for resources. • Importance of sustaining food resources • Clear sense of PLACE-Punahou, Mānoa, Waikīkī, mauka/makai, geographic and physical place • GLOBAL mindset • Underground water systems, legends, connections to other places

⁶ Group genealogy is an important element of consideration for Hawaiians in that birth order influences, even dictates, the role people play within the group. In this particular context, my role as researcher and as youngest member of the group placed me in an interesting position-needing to move research forward without stepping too far outside the responsibility I had to listen more than I spoke.

- Sense of identity
- Compartmentalization vs. Incorporation *identity, sense of place-a part of them, NOT a checklist
- Be able to dance and know the meaning to two hula 'auana, 3 mele Hawai'i, some history, KI-unification → modern plights
- Make lei
- Be able to teach a hula or the reasons why not
- Art vs. Crafts
- Cultural rights to the teaching-understands the relationship to 'ike & their own limitations/appropriate behavior
- Relationship to host culture and 'ike w/limits and openness
- Race should not dictate your ability to gain knowledge
- Able to represent values in a Hawaiian way (appropriately)
- A responsibility to represent 'ike about Hawai'i when they leave (accurately)
- Our haumāna are empowered but we don't give them a foundation where they can make informed decisions when they leave us
- Develop/inform their na'au to know or stop & think about "what's really important"
- Product valued over process
- Right/wrong-knowing to trust na'au both positive/negative
- Basic command of pronunciation (w/context of school)
- Awareness of 'ōlelo no'eau and incorporate in action/behavior
- 1 req. Year of Hawaiian language
- Basic knowledge of cultural protocol – cultural fluency

Question #2:

How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future?

- Chapel: 1 hour a cycle - Same time given to Hawaiian since 2 gifts
- Everyone takes sexual harassment → well being → a requirement for Hawaiian? General awareness?
- Alumni classes – Hawaiian focus
- Strand through everyone's lives
- Hawaiian 'ike, basic at Punahou
- Families are not that interested too → how do we address this?
- Develop a checklist of 'ike a graduate should have

- Pun-L → Hawaiian word of the day sent to kids, office, parents, etc.
 - Themes: in chapel is building 'ike 'ōlelo → take advantage of this
 - Level the playing field → "i'm not really important, my voice doesn't matter etc." - not healthy, everyone offered same opportunity to learn
 - 3 day workshop for new teachers-field trip then learn about campus, concentric circles going out
 - more adjunct (teachers) who know things coming to help
 - someone in Physical Plant who is a plant specialist/teacher/gardener
 - everyone: faculty and staff are students
 - summer teacher workshops like the brain symposium or lab school
 - 'Imi 'Ike as a model that's in its infancy → develop for wider audience
 - Admissions-marketing our education (a leverage point, what makes us different?)
 - Non-campus constituency-educate to align
 - Opportunities for parents
 - Advancement-education's value-need to educate in "rallying the troops"
 - Required Hawaiian studies class in the Academy *if we value what we do, and we don't do Hawaiian studies... ?
-

Further reflection on this particular session brought me to a realization that the baggage that HL/C carries at Punahou runs far deeper than I initially imagined. That the "injustice" that serves as a foundation in the context of critical inquiry (Merriam, 2009, p. 34-37) and PAR was not just my own perceived imbalance, but more prevalent than I was privy to knowing as I chose this research study. In terms of personal validation that I had the right topic and that the research was on the right path, this session was invaluable.

In preparation for the second meeting, as a result of the first, I decided to make an adjustment to my facilitation plan. Instead of leading the discussion as a large group, I presented a couple of options. I suggested that the group could choose the way they would like to discuss the question, either in a large group or by breaking out into smaller groups, creating brainstormed lists of characteristics of a Punahou graduate, then reconvening to present them to each other. Surprisingly, with only 6 participants, they chose the small group option. These

participants broke into two groups of three and began their discussion and list creation on chart paper on separate tables. After 20 minutes, they shared out to the big group and asked each other questions. They then split again, and each group brainstormed strategies for educating the Punahou graduate to the HL/C characteristics previously outlined. Interestingly, after about 10 minutes, the groups began to speak between each other. At about 65 minutes into the session, the group had come back to a collective discussion, and the session ended in a true focus group manner-each participant interacting with the others. In this session, although I have an audio recording, it is more difficult to follow than the first. To make up for this shortcoming however, the chart paper lists of responses to the questions are much more thorough and largely eliminate the need to transcribe the audio. The data collected from this group is more succinct and complete, than the data collected in the session (Table 20).

Table 20

Data Collected During Focus Group #2

Question 1:
Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate?
<ul style="list-style-type: none"> • Has had enough exposure to language through mele/cultural activities/language class to genuinely feel the Hawaiian language is necessary in Hawai'i to understand Hawai'i • Knows enough about Hawaiian language/culture to recognize areas that they can help in the future-through whatever field of work they enter • Has a basic understanding of language culture history-who when they go off to college know where they came from • Ambassador-know how/what to share with others outside of Hawai'i • Understands lessons learned about how "ancient" Hawaiians took care of the land and each other can inform decisions about how we preserve our planet • Feels love, connection, passion, responsibility to Hawai'i, the people, the history, the customs, the song, the culture • Will go forth in future decisions and choices with Hawai'i, Hawaiian culture& values always there, always thinking how does this affect Hawai'i, reflect on what Hawaiian culture is • Know there is great value in HL/C • Graduates have a sense of belonging to the Hawaiian culture whether or not they are Hawaiian

- Is language a critical piece for students to achieve the above. (how does learning language early on influence this?)
- Buffet
- Retain a lot of the knowledge/language

Question #2:

How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future?

- Assessment of current practice
 - Opening current opportunities to parents
 - Hawaiian language classes
 - Move 'ōlelo Hawai'i & culture teachers to K-1 (lead/resource)
 - Explore integration of HL/C into "every" class: science/math etc. *application of lo'i → biology *break barriers of "traditional" disciplines
 - Teachers who KNOW "it" teaching it (get our teachers to know it)
 - Shared leadership of HL/C
 - It's a GIVEN @ each grade/class, HL/C as a thread through ALL years @ Punahou
 - Personalized learning vs. (?) "good for all to know" – reexamine requisite classes, electives, and re-inserting
 - Balancing curriculum to avoid saturation
 - Native/canoe plants on campus
 - Put people in place who "have" what we want the Punahou student to leave with (bring people in to work alongside those who are here)
 - Avenue by which current teachers can be taught/helped along to see the importance of HL/C
 - What do we do w/new teachers, teachers from mainland?
 - HL/C addressed in MISSION/VISION *our kuleana to remember taht we are the beneficiary of 2 gifts: Christian AND Hawaiian (teachers, students, families, staff, etc.)
 - Vision/Mission/Aims align with narrative
 - People who are available resources to help content area teachers integrate HL/C into curriculum/develop curriculum
 - Meeting of the minds *us 25 who participated in these focus groups, monthly
-

For the last focus group, I decided to return to my original protocol and employ the large group discussion again. This time, however, I had come to an understanding of how to pose the question that would allow for less "wandering" conversation. I had determined from examination

of both previous session's notes that the best responses to the question asking for characteristics of a Punahou graduate began with a few specific words like: understands, will, knows, feels, etc. As I opened the discussion, I offered those words as the beginnings of responses I was looking for. An additional change I made was that I would listen to the conversation and everytime I heard one of those words, I would record the statement on a chart paper for all to see as the large group discussion continued, largely uninterrupted (Table 21). This allowed for member checking as the conversation unfolded. The successful conversation around the first question seemed to carry over into the second, and altogether there seemed to be more time spent in conversation around the questions than in both previous sessions. This time, the protocol felt most successful, I believe due to the fact that my role as facilitator seemed to be the most balanced: engaged but not overbearing.

Table 21

Data Collected During Focus Group #3

Question 1: Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate?
<ul style="list-style-type: none"> • Inter/strong understanding of history: both sides (not happening now); current issues; scaffolding • Respect for these lessons even if they disagree • Answer questions on Hawaiian history • Hawaiian history as a requirement • Know Mānoa (ahupua‘a & rain, etc.) • Know oli & protocol, hula • Respect any "home" culture & respond appropriately • How do we include students who enter Punahou later? • Completes Hawaiian history requirement: ethno-math/science/etc.; relating U.S. history to home *this is where teacher support is needed • Graduation songs should start earlier • Can advocate for a non-stereotype Hawai‘i/their place

- Hawaiian culture as a way of life: scientist, engineers, etc.
- Say school name, theme, songs, etc. properly (w/effort)
- Connection to land & actions
- Same program for teachers (part of orientation)
- Know enough about culture to seek knowledge & more resources in the future
- Know it is a special & unique place (not lacking OR better)
- Kuleana to the place you're from
- Hawaiian words & connections to meaning (multiple meanings & connect to self) "You don't have to be a language speaker to be a cultural speaker"
- Cultural fluency
- Identity=Punahou hasn't defined their role in Hawaiian history. Where do I stand?

Question #2:

How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future?

- Need requirements for kumu & all (students, faculty)
- Clear school goals that are aligned to kumu goals
- Small, but valuable & meaningful
- Relationships = all here to care for children "greater sense of 'ohana/makua"
- Update mission = make more relevant
- Have students grow plants
- Dual signage
- Website & technology
- Come together & oli, sing in Hawaiian
- Value from top → down
- Don't let what others think to get in the way of trying your best vs. Being inappropriate
- Being inclusive
- Hire people who are open to the new direction
- PD = less structured; more integrated with others; away from Punahou
- More sharing
- More support for M---: like CRTs; at least one in every space; it should be a team; "I don't know what Kuaihelani does"
- Have a Hawaiian Studies place
- Scaffold starting from K & build place-based learning in everything

- Ask alumni what they think-"Alumni Perspectives"
 - Value of Kupuna
 - Hands on learning
 - Realizing that people are already doing things = connected to Hawaiian culture & language
 - Move away from content specific learning (like elementary)
 - High school = more disconnected, not on the same wa'a
 - Community service: 12th grade would lead the groups
 - "write it in"
-

After the third and final focus group, I combined all of the responses to question one in one table, and did the same for question two in order to get an idea of the amount of data collected. In order to prepare the data for further analysis, I then studied the data for patterns and/or categories. I made notes, moved responses around, and ended up with an organized, coded table for each question. In their writing about data analysis, Joffe and Yardley (2004) advise that the purpose of coding and theming in qualitative studies is to first and foremost understand and internalize as much of the data, and therefore information, as possible, and second, to reduce the material to a manageable size (p. 56). Using their terminology, I deductively coded the data in each of the focus group sets using a pre-determined "coding manual," the focus group research questions (p. 57). As I coded and organized the data, I noticed one other pattern of responses that was present in both lists; they were references to Hawaiian language and culture content that participants listed independently of any qualifying information: connection to skill, grade level, context, etc. With this inductive/emergent category of responses, I ended up with three data sets from within the focus group collection.

Qualitative data analysis. In her explicit interpretive approach to qualitative data analysis Aronson (1994) suggests the following process, "1) Collect data. 2) From transcription, extract patterns of experience using direct quotes or by paraphrasing common ideas. 3) Identify

all data that relate to already classified patterns. 4) Combine and catalogue related patterns into sub-themes. 5) Build valid arguments for choosing themes, then use theme statements to develop a story-line" (p. 1-2). Having previously organized all narrative data around patterns, I began the process of qualitative data analysis by returning to the first open text item from the questionnaire portion of data collection, item 17.

After reviewing all 90 responses describing current use of HL/C as reported by respondents, I drafted possible codes and began the process of inductive coding (Joffe and Yardley, 2004, p. 57). I initially coded for: (a) Classroom content, (e) Hawaiian language, (i) Holokū/May Day/music/dance, (o) Values/Chapel, (u) Support initiatives, (h) Camps/trips, (k) Science/environment/sustainability, (l) Mālama Honua/Hōkūleʻa, and (m) Protocol (see Table 22 for theme descriptions). Using an online tool to conduct content analysis for frequency-"the number of times a certain phrase or speech pattern is used" (Merriam, 2009, p. 205)-I analyzed the frequencies for each code to aid in the determination of appropriate themes (hereafter, theme tables are organized by high to low frequency). There were four edits made to the list of themes: 1) combining "Camps/trips," "Mālama Honua/Hōkūleʻa," with "Science/environment/sustainability" to yield a more comprehensive theme of "Science/Outdoor Education;" 2) changing "Holokū/May Day/Music/Dance," to "Performance Arts;" 3) removing the word "Hawaiian" from "Hawaiian language" to normalize every theme as unquestionably *Hawaiian*, since it is the topic of study; and 4) combining "Protocol" with "Values/Chapel" in order to emphasize the spiritual relationship shared by those three concepts.

Table 22

Description of Themes for Current HL/C Practice

Theme	Theme Description
Classroom Content	<ul style="list-style-type: none"> Current HL/C practice that is curricular-of a teacher and executed within the parameters of classroom study.
Language	<ul style="list-style-type: none"> Current HL/C practice that is specific to teaching or use of Hawaiian language.
Performance Arts	<ul style="list-style-type: none"> Current HL/C practice grounded in the performance of Hawaiian arts.
Values/Chapel/Protocol	<ul style="list-style-type: none"> Current HL/C practice grounded in identity and spirituality.
Support Initiatives	<ul style="list-style-type: none"> Current HL/C practice that exists as a part of one's professional duties.
Science/Outdoor Education	<ul style="list-style-type: none"> Current HL/C practice specific to teaching ethno-sciences, leading place-based experiences, or promoting learning in and about Hawai'i's natural environment.

Being that these are themes around current practice of Hawaiian language and culture at Punahou School, and that this is the only item that reports current practice, it is important to point out that the degree to which each respondent *practices* HL/C in their role at Punahou varies greatly within the data set (see Appendix I1 for a complete list of responses). Responses range from minimal practice:

- We videotape many events that cover Hawaiian culture.
- Respect of all Hawaiian culture and practices.
- Hawaiian games unit-not every year though-it varies.
- I am a fundraiser. When HL/C are areas of interest for potential donors, I will work to engage the donor with any curriculum or events at Punahou that may interest them.

To practice that is quite involved:

- Language in the classroom on an everyday ongoing basis, Ka Papa Ekolu's Pre-Cook Hawaiian Studies Curriculum which includes Geology, Plants/Animals, Water, appropriate field trips and more, Imbedded Character Education Values Chapel focus (mo'olelo, mele, mana'o), regular MELE time (oil, hīmeni, hula);
- (e) I teach Hawaiian cultural awareness with occasional topics, historical lessons, movies, and readings that relate my course's subject matter to events and questions relating to Hawaii and Hawaiian people. I try to make connections between my course topics, which are not directly related to Hawaiian culture, and topics in Hawaiian culture and history, so as to make my lessons more relevant to children of Hawaii - I do this through comparative historical analyses, such as in the study and comparison of different colonial and post-colonial historical experiences and narrative traditions as they connect to the experiences of the people of Hawaii. I also try to take advantage of campus events such as the Kalaupapa exhibit to bring my students and their coursework, if possible, into contact with the content of these events.

For a number of respondents, the practice of HL/C is a matter of personal identity and not so much the application of HL/C specifically to their role at Punahou.

- Guides all major decisions that I need to make in my daily work.
- HL/C is a part of me. So my use is the way I treat and respect this amazing place and the people I work with.

And for others, the interaction with HL/C in their professional capacity is through a one-off campus event or curricular unit:

- I teach Ka Wai Ola.

- Annual field trip to neighbor islands to learn more about Hawaiian culture, environment, and history.
- Kumu for May Day and holoku pageant.
- It was in regards to the Hokulea's voyage around the planet.

While most of the respondents detailed how HL/C was integrated into their professional, and sometimes personal practice, some responses were too vague to be meaningful on their own, i.e., "Reported in Punahou Bulletin;" "naturally/culture." The rest however, resulted in an awesomely diverse sampling of current HL/C practice at Punahou School.

The next item to be examined is item 18-aspirations respondents have for HL/C in within their own professional context. Using the same process for coding and theming, this data set of 82 responses was coded for: (a) Professional Development, (e) Community Connections/Hands-on/Service Learning, (i) Classroom Content, (o) Values/Common Culture(of Aloha), (u) Hawaiian Language, (h) Mele/Hula/Protocol, (k) Curriculum Development, (l) Access and Increased Resources (see Table 18 for theme descriptions and Appendix I2 for a complete list of responses). After examination of theme frequencies and editing for consistency, the only revision made was to remove the word Hawaiian from Hawaiian language to promote a normalized and consistent perspective that it does not need to be further qualified within the study.

Table 23

Description of Themes Around Personal Aspirations for HL/C

Theme	Theme Description
Professional Development	<ul style="list-style-type: none"> Aspirations pertaining to personal-professional learning.
Community Connections / Hands-on / Service Learning	<ul style="list-style-type: none"> Aspirations grounded in finding, establishing, and developing authentic connections in the wider community to provide experiential learning opportunities for students.
Classroom Content	<ul style="list-style-type: none"> Aspirations for better quality and/or more authentic HL/C curricular connections.
Values / Common Culture (of Aloha)	<ul style="list-style-type: none"> Aspirations that are affective, that promote the normalization of a values based culture grounded in Aloha.
Language	<ul style="list-style-type: none"> Aspirations around the teaching and learning of the Hawaiian language as a specific area of study.
Mele/Hula/Protocol	<ul style="list-style-type: none"> Aspirations around the teaching and learning of Hawaiian performance arts as a specific area of study.
Curriculum Development	<ul style="list-style-type: none"> Aspirations grounded in exploring current curriculum with the goal of identifying, developing, and increasing HL/C connections.
Access and Increased Resources	<ul style="list-style-type: none"> Aspirations around increased human resources, increased material resources, and resource accessibility.

Of these themes, Professional Development was, by far, the most popular personal aspiration among respondents. Punahou School faculty and staff want to learn more, some for themselves and some for their students:

- First I'd like to learn more about HL/C so I don't feel like a phoney, and so that I can do it justice. I moved to Oahu for the long haul and I'd like to learn the language for my own personal reasons, and as a surfer and paddler I enjoy how learning Hawaiian culture adds to my experience as a waterman. I think it would be valuable to incorporate more HL/C into my class, I just need to learn more first!

- I would like to strive to learn myself and then incorporate about 5 new protocols in the coming school year. I believe place-based learning is powerful and would like to tap into that in order to inspire the students I work with.
- I need to learn more of HL/C through readings, presentations & collaborations. The more I know, the more I know I don't know and it inspires me to pursue this goal.

Although in line with professional development, some respondents indicated a desire to learn specific HL/C content that would allow them to make deliberate curricular connections:

- I, myself, love learning about HL/C. Since I started at Punahou I have participated in Holoku with the faculty every year. I enjoy learning along with the kids on field trips and in lessons with other kumu. For next year, specifically, I want to learn and teach the Oli Mahalo to my students so that we can sing it daily as well.
- I would love to learn more about the math that was used by Hawaiians pre-contact.

In terms of learning beyond the classroom, respondents expressed a notable desire to provide authentic experiences hands-on, community oriented and service based type opportunities for their students:

- I would like to use more culture in my language class. I would like to be able to provide my students with more learning opportunities out in the community, so that in after school, or in the summer, or after high school, they can continue learning on their own.
- I would like to be able to make more connections to the stories and language to help students have clear connection to how the past is representative of the present and the future. How field trips can be infused with language, protocol, and stories.

Another group of respondents interested in learning beyond the classroom specifically made reference to learning around Hawaiian performance arts:

- Dance is a huge part of Hawaiian culture and the use of Hawaiian language and relation to what I'm teaching can inspire/develop specifically Hawaiian dancers better.
- My grandparents lived here growing up, so I have always had a deep appreciation for Hawaiian Music. I use Slack Key guitar concepts in my normal Classical Guitar teaching/composing/arranging as well. I would like to include more cultural elements.
- I would love to learn more songs/chants. I'm also interested in learning more about welcoming & showing respect systems.

Others addressed even the visual arts:

- I hope to learn the oli and chants being learned by the children of Ka Punahou. I would like to somehow teach a group how to pick and process Lau for use in projects. The culture of Lau hala needs to be valued. It's a symbol of where we come from.
- This is not necessarily a personal aspiration, but I would like to see the practice of lei making (vs. buying) grow on us, kids and adults alike.

Of course, given the aspirations surrounding HL/C content, such a discussion would not be complete without addressing the need for access to resources. Another group of seemingly independent learners expressed this need as an aspiration:

- I would like to improve access to Hawaiian resources; including books, primary sources, speakers, and storytellers K-8.
- I would like to fully integrate Hawaiian language and culture into my program with resources to help me with next steps.

Stepping back from respondents whose aspirations are largely content driven, there exists among the Punahou community an aspiration that is more affective than action oriented. A group

of respondents used this opportunity to express the desire toward a closer knit, more inclusive, school culture:

- I would like to be a part of a community that understands the place where we live and how to honor its past and hopeful future.
- I have the aspiration to learn more about the ideology and philosophy around Hawaiian traditions so that I can better connect with my colleagues and local Hawaiians in my community.
- I hope to build community around HL/C and watch it naturally flourish within our curriculum. I believe our faculty would love to embrace HL/C into their classrooms, but there are times that they feel like it is "not their thing" or they don't know enough about it to do it justice. Supporting teachers in making the aims of a Punahou education a reality is aspirational in my ongoing work

Lastly, there are the references to language that, given my personal background in immersion education and teaching language, makes my heart soar:

- I would like to incorporate perhaps more of the language in my day-to-day teaching and immerse myself and my students in more of the language and culture.
- I hope to incorporate more Hawaiian language (in original form and translation) into a poetry unit I currently do.
- I have had this thought of including language informally on a day to day basis in P.E. with simple terms and phrases to get myself and the students more ma'a to the words and apply them to real situations in P.E. Through play and exercise, I would hope the language would come out more naturally.

As in the context of each qualitative item, the responses included in this section have come to be included through a matter of interpretation (Aronson, 1994, p. 1) and are not at all comprehensive or entirely representative of the data set. What their presence does represent however, is the fact that aspirations are personal in nature, a result of personal context, and thus the data set includes a response diversity that parallels the human diversity of its respondents.

The next item to be examined is item 19-what support one might need to help with the incorporation of HL/C into future work. Again, employing the same analysis method, this 82 response data set was coded for: (a) Professional Development, (e) Curriculum Development, (i) Kumu/Human Resource, (o) Increased and Accessible Resources, (u) Administrative Support, (h) Time and Support for Professional Collaboration, (k) Hawaiian Language Lessons/Classes (see Table 24 for theme descriptions). In terms of editing these themes, I initially thought that "kumu/human resource" could be combined with "increased and accessible resources," however, given that the frequencies are significant for each (18 and 15 respectively) means respondents were deliberate in indicating the difference between the two types of resources. In order for the theme to better represent the intent of the responses, I chose to leave them as separate themes. I did however, choose to combine the "time and support for professional collaboration" theme with the theme called "administration." I reasoned this was appropriate because time and support speaks to the structures in place that prevent collaboration, in order for this support to come through, it has to be initiated by the administration. The only other edit I made to the themes was the removal of the word "support" to be consistent in naming themes so that they are not redundant to the question being asked.

Table 24

Description of Themes Around Support for Future Integration of HL/C

Theme	Theme Description
Professional Development	<ul style="list-style-type: none"> Support by way of personal professional learning opportunities
Curriculum Development	<ul style="list-style-type: none"> Support with exploring current curriculum with the goal of identifying, developing, and increasing HL/C connections.
Kumu/Human Resource	<ul style="list-style-type: none"> Support with identification, staffing, and making accessible the human resources necessary to increase HL/C integration.
Increased and Accessible Resources	<ul style="list-style-type: none"> Support with identification, development, and access to material resources on HL/C.
Administrative	<ul style="list-style-type: none"> Support that comes from the Administration- clarity around institutional goals & establishment of structures that allow for increased HL/C integration.
Language	<ul style="list-style-type: none"> Support that promotes the teaching and learning of the Hawaiian language as a specific area of study.

In this context, many of the responses mimicked the aspirational statements provided in the previous item (see Appendix I3 for a complete list of responses). Consequently, professional development again tops the frequency chart in the context of support needed for integration of HL/C. And while there are many references to professional development that sound similar to those previously presented, within this item they seem to become more detailed.

- I would like to learn more so that I can teach more HL/C in my classes. I would love to have more classes like the ‘Imi ‘Ike series of classes to help me grow. The classes were free, convenient and easy to sign up. Once a month would be better.
- Time. I feel like there are so many millions of things that take time as a teacher these days. I'd like time to actually learn the language and culture (right now I'm just doing it as I go without any pressure for myself). I'd also like to feel like I have the time in my busy

curriculum to enrich lessons with HL/C. I think connections will become more natural as I learn more. You know what would be epic? If there was an online language resource. That might be cool. I like to exercise after work and I tend to do personal enrichment reading at night. Not a fan of afternoon classes. Lol

- Time with mentors who can introduce me to Hawaiian music!
- Basic teacher trainings, like just tell us how to say/do things appropriately and I would love to do so. :)
- A little more understanding of current "hot" topics and where to find resources to further explore them. How to discuss these issues openly and sensitively, without coming under fire for trying to do this without being a "member" of this ethnic community...
- I would like there to be a group that meets monthly to offer support and a place to go with questions around this work. I'm not Hawaiian, so I will need help understanding.

Also following the pattern of the previous item, the expressed need for support around curriculum development comes through loud and clear.

- review lessons with someone who could help with a few concepts that could be introduced in Hawaiian or related to Hawaiian values.
- Communication in how to incorporate more of what they cover in their academic classes would help!
- Someone from HL/C coming to share their thoughts on how we can combine the two worlds of athletics and Hawaiian values.
- Someone like Kumu --- or Kumu --- to look at our curriculum and to see where I could make connections. PD in HL/C. I wish I could have made more of the 'imi 'ike series, but time did not allow.

As a parallel to curriculum development many of the responses specifically reference the development of, an awareness of, and access to resources that would support HL/C. Within this theme however, there are two specific sub-themes, one group that references human resources and one that references material resources.

- Because I am not versed in the language and my knowledge of the culture is elementary, having experienced kumu who can share their gifts to make this occur is a blessing.
- I think it would be great for there to more Hawaiian Studies resource teachers available to come help classes.
- More collaboration with our HL/C kumu, opportunities to observe HL/C kumu teaching, and a "resource library" of HL/C lesson plans, books, artifacts, and visual resources.
- Could Bishop Museum be aware of this information - help with translating information into curriculum that is developmentally appropriate, while also supporting the math curriculum. I realize this is a tall order.
- Have a resource of stories/legends organized by values.

And of course, everything is easier if we only had time.

- I think we already have some amazing resources on campus, but making the time to access those resources and think about how HL/C could be incorporated is difficult.

Speaking of time, since the school structures and schedules are dictated by the school administration, there is a consistent reference within the responses to support that needs to come from the "top," down. Mostly, the references are to support that comes in the form of clear institutional goals.

- More than just an aim of Punahou but a mandate from the admin.
- Just a general idea of what it is we're trying to do.

- I feel that our school is currently experiencing tensions as we seek to institutionalize, for lack of a better word, the beautiful language of our mission statement(s). I don't think this is a negative thing, I think that incorporating HL/C in meaningful ways is one vehicle, but I don't personally think it is, or should be, the only vehicle.

Lastly, there is the enduring mention of language and the kind of support respondents feel is necessary to bring about its normalization.

- Just a better understanding of the Hawaiian language and more practice with those who speak.
- Ways of effectively teaching language within our frame work.
- Time to take a language course after school on campus would be nice. I appreciate the Imi 'Ike Series and thoroughly enjoyed that experience, but perhaps something weekly and easy and simple might work.

Also of notable interest, although not by any means frequent, is the presence of one response asking for support in the form of permission. As a proponent of cultural inclusion, as it is differs from the long-standing practice of cultural exclusion-resulting from the need to protect and defend culture back from the brink of extinction, the presence of these responses jolted me into a realization that the need for permission probably exists more prevalently than I know, and more commonly than people are comfortable with admitting. Personally, the issue of permission is one I want this work to address specifically.

- First - it would mean I'd have to be aware of the practices and how or why you'd use them, then, I'd need to feel the ability/capability to incorporate them authentically. I think, honestly, I'd need to feel as though I had the "right" to incorporate practices.

Addressing item 20 next, I coded the 118 data responses according to aspirations respondents have for Punahou School at the institutional level. The coded themes are: (a) Increased Integration of HL/C across the K-12 Curriculum, with two sub-themes, (ai) Hawaiian Language, and (aii) Hawaiian Culture; (e) Normalization of HL/C within Campus Culture; (i) Professional Knowledge; (o) Institutional Commitment/Alignment; (u) Graduate Understanding of Punahou, Hawai‘i, & Hawaiian History; (h) Culture of Aloha and Inclusion; and (k) Support for Collaboration & Integration (see Table 25 for theme descriptions).

Table 25

Description of Themes Around Institutional Aspirations for HL/C

Theme	Theme Description
Increased Integration of HL/C across the K-12 Curriculum	<ul style="list-style-type: none"> Aspirations for an increased, consistent, and aligned presence of HL/C within the curriculum.
-Hawaiian Language	<ul style="list-style-type: none"> Aspirations for an increased and more intense presence of Hawaiian language throughout the institution.
-Hawaiian Culture	<ul style="list-style-type: none"> Aspirations for an increased and more intense presence of Hawaiian culture throughout the institution.
Normalization of HL/C within Campus Culture	<ul style="list-style-type: none"> Aspirations that HL/C become an integral and overtly present component of our campus culture.
Professional Knowledge	<ul style="list-style-type: none"> Aspirations for the support of more professional learning opportunities.
Institutional Commitment/Alignment	<ul style="list-style-type: none"> Aspirations that the school leadership align and insure integrity of HL/C within the institution.
Graduate Understanding of Punahou, Hawai‘i, & Hawaiian History	<ul style="list-style-type: none"> Aspirations that the Punahou Graduate will leave school with a foundational knoweldge of HL/C that is grounded in place.

Culture of Aloha and Inclusion	<ul style="list-style-type: none"> • Aspirations that the school community embrace and promote HL/C through inclusion and a culture of Aloha.
Support for Collaboration & Integration	<ul style="list-style-type: none"> • Aspirations that systems and resources that promote the integration of HL/C will be made known and available.

While it is one thing to reflect on your own personal aspirations, it seems to be that it is quite another to formulate aspirations for an institution, for a school, for an entity rather than for a person. In posing the question around institutional aspirations, I was hoping to get a sense of the attitudes and dispositions toward increasing the integration of HL/C at Punahou School; to get a temperature check of sorts on how people feel about HL/C (see Appendix I4 for a complete list of responses). This item provides interesting affective insight about the response community as presented by a data set that is more reflective of values and beliefs than of actual aspirations.

- Hawaiian values are as prevalent in the Academy as they are for Junior School-ers...where student can cite the words and their meaning and demonstrate the values. That this prevalence exists in the staff and faculty areas too...
- I would love for all of our students to have an articulated daily practice that grounds/roots them in a sense of place and belonging to Hawaii. Through this practice they would better understand their responsibility to care not only for themselves, but for others especially this place for future generations.
- The Imi ike sessions were food for my spirit. There must be others like me who thirst for cultural learning. On another note, I am a believer that children need to learn proper behavior. I hope students learn to be better people as they learn HL. Nowadays some students are so disrespectful, lacking in humility. How to raise caring humans?

These initial references to affective practice within the campus culture is only enhanced further by the emergent theme under which they fall: Culture of Aloha and Inclusion-Aspirations that the school community embrace and promote HL/C through inclusion and a culture of Aloha. Thinking back to the previous item in which the idea of permission came to present, I found that without using the terms "permission" or "rights," other respondents were speaking of the same desire for internal peace around HL/C at Punahou.

- Having raised a non-native child but a child that was born and raised in Hawaii I would want HL/C to be inclusive and help non-native student feel like they are a part of the Hawaiian culture. Born in Florida I could call myself a Floridian. Born in Hawaii my daughter cannot call herself Hawaiian and there were many times at Punahou where she felt she less than because she was of European descent. I did not know how to help with that feeling.
- that it remain inclusive and not be a tool to divide or "out Hawaiian" each other... hmmm... hard to describe.
- Inclusion...

In keeping with the theme of internal peace, the theme dealing with institutional commitment and alignment found its grounding within similar kinds of statements that give rise to a questioning of integrity.

- This goes back to what P--- and E--- shared during our professional development day in February: Do we practice what we value? If this is a commitment through Aims of Punahou, why do we give (in my opinion) so little space for it to flourish here? I would also like to see a deeper, more authentic understanding of what is "Hawaiian". For example, instead of a four-month commitment to a one-time performance called the

Holokū Pageant to say, "Look, we honor our Hawaiian/Polynesian roots every year!", why don't we have a hālau hula, taught by a kumu hula, for those who want this to be PART OF WHO THEY ARE, not just something they do.

- When our school is visible to the public (media, graduations...) I would like spoken and printed Hawaiian language to be more accurate. I feel many have good intentions which is great. We need to continue to grow in accuracy.
- I really wish that HL/C was more organically integrated into the overall shared school curriculum. If it truly is important enough to be included in the revised school aims, then we need to commit to its perpetuation as a community. While we pay lip service to Hawaiian culture and values, both often seem like an afterthought. I'm saddened that children can learn hula for May Day, yet no one bothers to teach them the lyrics to the songs they dance or to understand their meaning and cultural resonance. A lot of work could be done!
- I think it should flourish. Our history and mission as a school -- and our blessing of calling this place home -- dictate that Punahou has a responsibility to integrate HL/C as much as possible.
- Being able to bring together a diverse community to support an authentic, well-developed, and integrated understanding and practice of the importance of HL/C in our community; appropriate resources, people and clear governance; deep leadership understanding vs. just saying the words.
- Strong leadership and clear vision; strong administrative support and resources; a baseline for cultural awareness and behavior particularly that which is relevant to Punahou in particular, with its unique history and place in Hawai'i that all faculty and staff are expected

to know and model. I think Punahou (and Jim Scott) has done a lot to reverse its "elite haole" reputation in recent decades, which I believe has been very good for the school and the community. I would like to see this process deepened, enriched and structurally incorporated into the institution with the same support that other stated values like global literacy or social responsibility have enjoyed.

It is this item and the expressed internal struggle and questioning embedded within these responses that offers an intangible, emotional, human element to the HL/C work that lay ahead.

In the case of the final questionnaire item, item 21-additional comments or suggestions one might have about HL/C at Punahou School-coding was accomplished differently. After reviewing the full list of responses (see Appendix I5), making notes on possible codes, it became apparent that the value of this particular list was not in the kind of codes that were emerging for other pointed questions. The value of this data set was actually in the items that stood out as unique and individual responses. Instead of coding for the themes of highest frequency, I instead extracted each valuable, unique, or individual response and determined codes based on just those responses (see Table 26). The themes of interest that emerged from this coding are: (a) The Mission & Administration, (e) Instruction, (i) Bigger Conversations, (o) Indifference, (u) Cultural Exclusivity/Inclusivity, (h) Greater Punahou Community, and (k) Normalization. While theme descriptions are offered in Table 26, the value of these themes within this study are that they represent topics of further discussion, conversations that need to be had, or areas warranting deeper exploration either within this research or in future research. Each theme, as well as each quote, offering a unique opportunity to dig deeper into the attitudes and dispositions surrounding HL/C at Punahou School.

Table 26

Interesting, Unique & Infrequent Comments on HL/C

<hr/> Interesting, Unique & Infrequent Comments Concerning HL/C <hr/>
<p>The Mission & Administration: Topics of interest that have to do with the institution itself, its guiding principles as well as its administration.</p> <hr/>
<ul style="list-style-type: none"> • What about our Mission statement - which talks to the Christian principles upon which Punahou was founded...is there consideration of incorporating both Christian principles and Hawaiian values upon which Punahou was founded? (just a thought) • Hold the school accountable to this Aim of Punahou and don't let it just be something that looks good on paper, without any teeth in it. • I really feel that the design thinking exercise that brought HL/C into a more articulated part of Punahou's vision... was incomplete. and therefore, buy in could be better... I have some thoughts about this... • Leadership and clarity of vision in this area seems key. I believe it is important that we empower clear vocal leaders who will support MOVE these important discussions forward. • The mission, vision and aims of a Punahou education all sounds great. The challenge for me is in prioritizing all of these aspirations into teaching practice. Which is most important? Is there time for all of it? If we make it all important what do we give up in order to add more? • With the expected turn over in faculty in the next five years, mostly due to retirements, and because Punahou attracts quality teachers nationally and internationally, I worry that malahinis, no matter how open minded and tolerant, will not understand the context of native Hawaiian history and culture, or may feel very uncomfortable with the language. Can a mandatory introductory class/course be implemented for new hires?

- First of all, it has become clear to me this year that many teachers do not know our mission or our history. I think it is important for our community to know where we come from and to honor that background in our classrooms and in our offices. I think if Punahou wants to be a leader in this state and grow socially aware and socially responsible people to send out into the world, this is an area we need to honor and integrate fully into our work with children.

Instruction: Topics of conversation that bring the focus of "what we do" as an institution back the student and their education while at Punahou School.

- I think we need to recognize that what we teach, correctly or incorrectly, stays with our students and gets perpetuated, during college and beyond. Whether it is in our classrooms, or in May day or Holoku, these kids take what they see, hear, learn and use it in college and beyond and we need to do better. I feel that we are short changing them. We could provide them with a much better education.
- My job description - art teacher Parents think I teach art but looking at it from a much broader perspective, I am trying to teach the kids how to navigate the world they live in with respect. Following the protocol to wash a paint brush, and hanging the art apron on the hook is big time for these kids. These are life-long skills that I want my kids to have when they leave Wilcox. Perhaps HL/C can help this as the children move on.

Bigger Conversations: Topics of conversation that deal with specific "hot-button" issues central to helping people be comfortable and knowledgeable about HL/C.

- I have a very basic question around how "Hawaiian" is defined. I have hesitated to ask this, as when I have inquired (in settings outside of Punahou, with experts in the field) it seems quite controversial. I am confused about what is ethnically Hawaiian, what is culturally Hawaiian... would love to engage in this conversation with you! I know hardly anything
 - I believe the wording in the Aims of a Punahou Education is not "Hawaiian language and culture" but rather "Hawaiian values and culture". This is an important difference, yes?
-

Indifference: Topics that deal with the idea that not all people are on the same page about HL/C at Punahou; points of view that differ from that of this study.

- I honestly don't have any as I have never thought about HL/C at Punahou. It seems like a sad statement to make but it is an honest one....I would be curious to see how others feel about this subject. Punahou is an enormous school with lots of moving parts and everyone has their own desires and passion for this place, it can be both challenging and daunting to serve and please all people.
-

Cultural Exclusivity/Inclusivity: Topics that address the nature of Punahou's school culture that is for some, inclusive, and for some, exclusive.

- As a newcomer, there seemed to be an unspoken rule to remain on the periphery of the community. It is difficult to learn about the culture when those who carry the wisdom of the culture keep you at bay. This creates conflicting expectations for those of us who are both new to Hawaii and to Punahou. On the one hand, we come eager to learn, embrace the culture, and connect authentically with the Punahou/Hawaiian ohana. While, on the other hand, those of us who are new to Hawaii and to Punahou are under supported through the acculturation process. We are expected to navigate through, understand, and incorporate a culture we know little about, yet we are not given the tools to do so. The best suggestion that I may offer is to encourage the Punahou ohana to create a culture that is welcoming to all. One might consider establishing a welcome committee (or "ambassadors") of faculty who are tasked with shepherding newcomers through their cultural transition.
-

The Greater Punahou Community: Topics that promote thinking beyond the walls of the Punahou School campus to the thoughts of those related to Punahou who are not necessarily situated on campus.

- Does Punahou consult parents about their thoughts/aspirations about HL/C at Punahou? This could be another way of gaining insight and helping shape something everyone wants.
-

Normalization: Topics of interest that center around the idea that normalization of language and culture means that it does not have to be explicit, but that it is still obvious.

- Mahalo for leading us forward. These conversations make me wonder again about a Kekuhi-ism from my previous job. We were part of a nascent consortium called the Hawaii Conservation something-or-other that included KS, DLNR, FWS, Natl Parks, TNC, etc. The idea was to promulgate a "science and culture" approach to land management. We were drafting an identity document. To a one, nearly every sentence was about identifying and mitigating threats to native ecosystems with cutting-edge scientific data ".....and Native Hawaiian culture." EKF was brought into the fold. Something Kekuhi said stuck with me: you will know you have incorporated "culture" when your documents no longer include that word. This sounds so obvious, but also so difficult. Im not there yet.
 - ...wouldn't it be wonderful to have the culture embedded in our lifestyle and community that we won't need to talk about it as a separate entity?
-

Having coded and themed, and in some cases determined frequency, for each of these qualitative questionnaire data sets, the task remains to examine them collectively (Gale, 2013, p. 117). Of particular interest is the obvious reference to professional development in nearly every item. Not only that it is referenced, but that in two of four items it is the theme with the highest frequency. Any future work around promoting HL/C at Punahou School should leverage professional development. The second notable theme is curricular content. Though it shows up as classroom content, curriculum development, and lastly as increased integration across k-12 curriculum, the idea that these themes represent teachers doing, aspiring to do, and needing support in doing HL/C in the context of their respective classrooms is important. The consistency of this theme communicates that although it is where most of the practice is currently happening, that it is also the context that would benefit from continued support. The last common theme that did not celebrate an internally high frequency within any single item, but that proved to be the

only theme present in all four questionnaire items, is Hawaiian language. It is a part of current practice, it is an aspiration of many, it is an area where support is desired, and it is a goal many think should be adopted by the institution. Additional themes to be incorporated into the Proposal for Increased Integration of Chapter 5 as derived from questionnaire data are: Values/Culture of Aloha, Institution/Administration, and Resources.

Focusing here on the three data sets derived from focus group sessions, analysis surrounding the characteristics of a Punahou graduate in terms of HL/C is first. Given that this question was inserted as a bridge question, a primer, there is no relationship of this data back to one of my original research questions. The intent of this question was to encourage focus group participants to have a picture in their mind of what a "sufficient" HL/C education at Punahou School would look like. It was the intent that this vision would help the participants work, theoretically, backward from the graduate to the classroom, through the school culture, the educational environment, etc. in order to identify strategies of integration that would promote the education of such a graduate. Using the coding and theming method employed in the context of the qualitative questionnaire data, this data set was processed and a list of inductively coded themed categories of skill/knowledge and their respective outcomes offered here: History of Hawai'i, Aloha for Hawai'i, Hawaiian Language, Cultural Knowledge, Punahou School, Personal Cultrual Identity, and General Knowledge or Dispositions, with a few statements being listed in one or two themes. Further detail of this data can be found in Appendix U1.

Unlike that of question one, the data set for question 2-strategies by which Punahou School might support the education of a HL/C educated Punahou graduate-is directly relevant to answering the last of the guiding research questions-how might Punahou School as a community facilitate the movement of HL/C from current, to aspirational practice? Given that this data set

plays an integral role in the development of Chapter 5's Proposal for Increased Integration, it is presented in coded/themed format in Table 27, located within Ka Noi'i section of Chapter 5.

He wai ola nō. As indicated within this chapter, data collected as a result of this research study is substantial and significant both in quality and quantity. As the foundation upon which my own personal artifact of learning has been developed this data is the spring from which the life of this dissertation is supported. This collection of wai is indeed one that holds great potential and thus, he wai ola nō ia, it is indeed a life-giving water.

HO‘OPUKA - PRODUCING

"He Mele no Kāne": E Ola Nō Ā

The last line in "He Mele no Kāne," is not an ‘oki in and of itself, nor is it a part of the last verse that acknowledges water as sustenance. As is characteristic of Hawaiian language patterns of our kūpuna, this last line, E ola nō ā-let there be life, is declaration of intent. The sentiment being communicated is that the composer, the chanter, has provided knowledge of importance and thus declares that the composition is complete by enveloping the intent of the composition in an exclamatory or declarative statement. In doing this, the composer declares the intent of the composition and in essence does not leave the intended objective or outcome to chance. In examining the declarative statement as yet another literary device characteristic of Hawaiian poetic composition, I believe that its function is to move the listener to action, to fulfillment, to a realization of the original intent. It is at this point however, that the composer's, the chanter's, kuleana is complete. The query posed, the answer examined, and the intent declared, the knowledge has been transferred; the fate of the intent now resides with the listener. E ola nō ā, let there be life, is but a hope, a dream, a seed of regenerative energy being cast by a voice, onto the wind, and carried out into the universe.

It is at this point that I feel it necessary to address the age old adage that you can lead a horse to water but you cannot make him drink. Whether or not the listener drinks of the spring water is ultimately a matter of personal choice. Implied however, in the words of this last line, is the assumption that we drink, that we partake in the gift that has been provided to us by Kāne, the life-giving waters of the East, of the West, of the mountains, of the sea, of the realm above, and of the realm below, but whether or not we do is dependent on our own personal contexts. Affected always by our environment, our climate, and our internal weather, we, as human

beings, may sometimes find ourselves in a location where water is scarce, or in a context where access to water is difficult, or in a mood that does not promote our own desire for sustenance. In each instance-defined by both space and time-the relationship to water and thus to life is one that is uniquely personal, but ever present.

Paralleled perfectly in the context of academic research, a researcher presents a query, collects the data as information or new knowledge, and declares an intent for the study findings; it is at this point that the researcher's kuleana is complete. The life of the research, although intended to affect life beyond, is contained within the words and pages of the article, the dissertation, or the book, published into the world and full of potential. The end of a researcher's journey, the discussion and implications of their work are once again theoretical-hopes, dreams, and seeds of regenerative energy-waiting to be embraced, internalized, and transformed into the foundation for further research and learning journeys.

Ka Moenahā: Ka Lama Kukui - Evaluation

Having arrived at the "end" of the learning journey, the Moenahā is not unique in the final stages of its methodology. In the fourth and final stage of the Cultural Learning Process, the last learning experience is defined as, "Apply, Create, Demonstrate." Where "The learner is at a more experienced stage of learning and is able to find application for the new knowledge." As the final stage to be explained according to the kukui conceptual framework, this is the growth stage in which a tree is, "Bearing fruit and becoming part of a larger system of perpetual growth" (Kawai'ae'a, 2012, p. A-8). The learner has arrived at a place of great potential, having heeded a query, explored the response, and become present to the intent of the learning, and the logical next-step is to examine the journey in order to understand where one has come from so that it may inform the direction and course upon which to proceed.

Given the nature of the learning journey outlined in the Moenahā methodology, the fourth and final template, Ka Lama Kukui, the kukui lamp, addresses the element of assessment. While this template is designed to facilitate the evaluation of learning, the confusing nature of it, in my opinion, is that in its existing form it has to be superimposed upon the Lau Kukui template, requiring the planning of assessment to happen dependently or simultaneously with the plan for instruction. I believe that if assessment were to be organically integrated into the Lau Kukui rather than exist as its own template, that this might be more effective in promoting assessment as an integral part of the teaching/learning process. As it exists, however, I believe that it distracts from a clearly sequential process of curriculum development. If the Moenahā Methodology is to be made more clear, and, in my opinion, more universally applicable, the ability to demonstrate a clear relationship between instruction and evaluation would promote a more authentic and comprehensive understanding of how these elements co-exist within a curriculum. If this change was made and formative and summative evaluation were added to the Lau Kukui as they pertained to elements of instruction, then the Lama Kukui could be utilized differently.

If the Lama Kukui template could be redesigned to serve as a metaphor for final evaluation-the lama or lamp being an artifact of the learning journey- then it might be used to promote that the learning cycle conclude through the application, creation, and demonstration of learning that results in an artifact that promotes purpose and meaningful application of knowledge. In this redesign, the idea that the final step in the learning journey be the creation of a lama-like artifact that illuminates the learning of the haumāna, would be the primary intent and expectation. This would change the focus of the last template to give it function and definition within its own space, not as it exists within another template's space.

Additionally, while it is implied within the learning cycle of the Moenahā, that there exists an artifact of production in the last learning experience of the Lau Kukui, there is no explicit articulation around the fact that there needs to be an artifact produced at the conclusion of the learning journey. As a result, the teacher and learner are left to determine what the final product of learning will be, and while education moves toward a more student-empowered approach, the danger I have experienced with this is that because student's have limited experience with product creation, the depth and breadth of their creative thinking generally benefits from expectations that are both specific and lofty. To this end, the fact that the Moenahā promotes the design and use of the rubric as its final assessment tool is an attribute of strength. Focus on the rubric as a possible template for the Lama Kukui would promote the explicit requirement that a Moenahā unit result in the creation of an artifact of meaning and purpose.

In a section of the Moenahā manual titled "Rubrics from a Cultural Perspective," contributing author Ke‘ala Lee Loy (2012) presents an examination of the rubric from a Hawaiian perspective.

Rubrics take the mystery out of teacher expectations and student performance. The rubric is a more recent tool in the history of educational pedagogy. However, our kupuna, family and other cultural experts used visual 'rubrics' in demonstrating what level of performance they expected us to rise to. When they showed us a kapa kuiki, pāpale lauhala, took us to the rodeo, football game, or laulau making session, they pointed out what was deemed the fine qualities of preferred or 'exceptional' level of performance. They also pointed out the things that were considered 'kāpulu' or shame, or undesirable. Not in a critical manner, but a manner in which you were very aware of the cultural bars of excellence that were set. (Kawai‘a‘e‘a, 2012, p. C-9)

According to Lee Loy, and promoted by the Moenahā manual, rubrics are actually a framework of expectations before they are a formalized measurement tool. An understanding of the directionality of this idea, that there are expectations that are made explicit before assessment can occur, in turn, implies that the nature of a good rubric is that it is more valuable as a front-end planning and alignment tool that "doubles" as an organic assessment tool on the back-end of the learning journey. Focusing on the understanding that it is then more important to outline the nature of the product than to decide how to assess the product, revising the Lama Kukui as a rubric for an artifact would facilitate a more supportive production of learning artifacts and in theory, increase the potential for meeting or exceeding assessment criteria.

In relationship to the research journey, using the Lama Kukui as a framework of expectations provides a structure toward which the artifact of learning is produced. In the case of a doctoral dissertation, it is the dissertation that is the artifact of learning, and thus, the context in which the ultimate assessment would occur. Quite simply, with a redesigned Lama Kukui, laying out expectations for the final product from the start, the only question to be asked and answered by the evaluator is, "Does this work show application, creation, and/or demonstration of the intended learning journey?" Ultimately, assessment is significantly simplified as it becomes a mere matter of yes, or no.

He Mo'olelo: Kuleana at Punahou School

In terms of professional evaluation, that is, whether or not this work has met the kuleana set out for it within my role as a Punahou School employee, it is interesting to note that during the course of this project my own professional aspiration has been realized. As I set out to collect information and lay the foundation for actualizing HL/C at Punahou School through a collective vision, I walked right in to the professional role that would allow me to continue the work of this

project beyond the pages of this dissertation. It seems that almost immediately upon declaring my intention for this work that my world began to respond. As I made my way through my organic research protocol each element of the research study fell into place seamlessly. The more people I spoke to, the more relationships I made, the more support I was able to garner, and the more collective I felt the process of my research evolved to be. As people invested time and thought into the questions I asked, the conversations around those questions began to spread beyond the tools I had crafted to capture them. I realized quickly that the responses collected through my questionnaire and focus groups were initial responses, gut reactions, and in some sense, only the first iteration of people's ideas. It is almost as if the tools themselves were, while collecting data, inspiring a renewed commitment toward HL/C learning and living at Punahou School. And while I felt that the work I was doing in regards to this study was benefiting largely from my role as a teacher at Punahou School, I began to realize that the work I was doing within this study was also changing my kuleana within the institution. As I established relationships, garnered support, and collected investment, I was also igniting an enthusiasm and excitement around Hawaiian language and culture that had been dormant or subdued; with this ignition, people were becoming emotionally invested in the work I originally thought to be my own. This work was awakening hope and faith in people and I retrospectively realized that I was the tangible representation of the possibilities surrounding Hawaiian language and culture at Punahou School. Ultimately, this project, and my kuleana as the researcher, ended up being much more than a study, much more than the means to a degree; it ended up being the beginning of a new chapter in my professional career at Punahou School.

Ka Noi'i: An Artifact of Learning

It is often said, that to whom much is given, much is expected. As I prepare to assume the role of Co-Director of Kuaihelani Center for Hawaiian Studies at Punahou School, I stop to appreciate the weight of this kuleana. As both a privilege as well as a responsibility, the work that lay ahead is that of bringing life to the collective vision for HL/C that has been merely gestured toward by this dissertation. While the data collected within this research project has the potential to be used for many purposes, the specific intent for it within this work has always been to inform and inspire a list of strategies by which Punahou School might increase the integration of Hawaiian language and culture across its institution. While this list of strategies for increased integration could have come from a number of small, isolated, and individually invested communities within the insitution, the collective nature of this study's data collection is noteworthy. The fact that the ultimate list of strategies has been derived from a process that was open and accessible to each professional employed by the institution means that the "Proposal for Increased Integration" presented herein, although a matter of personal interpretation, has been entirely inspired by the 232 Punahou School employees who chose to participate in this research study.

Furthermore, while the proposal has been influenced and informed by each of the questionnaire items and focus group questions, of particular significance in the crafting of the proposal is focus group question number two-How might Punahou School increase integration of Hawaiian Language and Culture across its campus in moving toward the vision for Punahou graduates of 10 years in the future? Table 27 is an outline of the emergent themes and corresponding bulleted responses specific to strategies for increased integration of HL/C as gleaned from all three focus group meetings.

Table 27

Strategies for Increased Integration of HL/C at Punahou School

Location of Focus	Strategies for Integration
Curricular: Academy	<ul style="list-style-type: none"> • Course in Hawn Hist: that explores more than 2 sides/perspectives • Learn graduations songs starting in 9th grade • Chant as they enter graduation • Summer/year class for students who want to participate in Holokū (directors can plan workshops or take classes too) • Speakers forum in the academy to address local, environmental and political issues • 1 required year of ‘ōlelo • Required Hawaiian studies class in the Academy (we value what we do, and we don’t do Hawaiian studies=we don’t value it)
Curricular: Jr. School	<ul style="list-style-type: none"> • K-6 Hawaiian language • Move ‘Ōlelo Hawai‘i to K-1 & provide a resource • Continue afterschool immersion to 6th grade
Curricular: Whole School	<ul style="list-style-type: none"> • Focus more on the HL/C aim because everything else, they get while on their journey and the one unifying factor among our population is that we live in Hawai‘i, that is our common ground, it should be our common knowledge • Craft a school-wide skeleton: template: some can go crazy with integration and some might just do the bare minimum

-
- Take what's already in place and infiltrate /make meaning: 3rd
lū'au, sophomore lū'au, chapel, holokū
 - Orientation at entry points that includes Punahou history,
Hawaiian songs, values, etc.
 - "bank" of protocol
 - Normalize 'ōlelo @ a basic level
 - Aim towards cultural fluency: kumu & haumana
 - Protocol, malama aina, pronunciation/words, HL/C teachers
throughout the school, dual signage, moments of learning in
meetings
 - Make use of our own resources
 - Balance curriculum to avoid saturation
 - Thread HL/C through all years of Punahou
 - Reexamine electives and re-inserting HL/C as a required elective
 - Explore integration of HL/C into every class: science, math, etc.
help break barriers of traditional disciplines
 - Buffet of Hawaiian experiences
 - Awareness of intentional and unintentional learning, live values,
not just teach or say
 - DREAM:
 - k-12 immersion strand
 - -HL/C resource teacher in each grade level
 - -Language at each grade level
-

-
- -required 1 year language
 - -summer professional development ops
 - -kōkua May Day
 - Music teachers need to teach at least one mele hawaii a year
 - Hawaiian ecosystems and sustainable lifestyle studied K-12
 - Place-based education: physical, cultural, ecological, mythical starting with campus we develop aloha for it and in turn a sense of stewardship and responsibility. → ahupua‘a mindset, our homes, micro levels and to the entire planet.
 - ...of the month offerings:
 - Moon phases w info on practice: team kuleana, shared ho‘olako ‘ana
 - Plant of the month/year for student to mālama
 - Native bird of the month
 - Grow Hawaiian language program
 - Educate against misinformation
 - Hawaiian Immersion Strand K-12
 - Improve May Day (not as a show, as an educational opportunity)
 - Holiday’s with a Hawaiian twist
 - Have kids clean their own class & water their own plants
 - Use advisory time as the ‘ike Hawai‘i time
 - Basic knowledge of cultural protocol, cultural fluency
-

	<ul style="list-style-type: none"> • Develop/form their na‘au to know or stop & think about "what's really important?" • Compartmentalization → Incorporation, HL/C becomes a part of the student, not a checklist. • Big Picture understanding of Hawai‘i's relationship with America • Students understand that the outdoors are an extension of our classrooms – with respect, behavior to care for, know how to BE in our natural spaces.
Professional Development	<ul style="list-style-type: none"> • Educate teachers about "who Punahou is" not in the paperwork you need to fill out, that will come with necessity • PD days: less structured, more opportunity for people to say, this is what I want to do • G-term for faculty • Help faculty learn and make it safe to learn • More opportunities to experience ‘ike as equals – an authentic community, employees, not faculty/staff/administrators • Support teachers in bringing a Hawaiian "perspective" into their traditionally disciplined classrooms • Craft a school-wide skeleton: template: some can go crazy with integration and some might just do the bare minimum • Place-based training for faculty/staff • ‘Imi ‘Ike a requirement for faculty/staff

-
- People who are available to help content area teachers integrate HL/C into curriculum/develop curriculum
 - Continuous meetings of the minds (people who want to "talk" HL/C – keep meeting)
 - Avenue by which current teachers can be taught and helped along to see the importance of HL/C
 - Figure out how to get this to "new" teachers
 - Teachers who know it, teach it... get our teachers to know it!
 - Faculty 'Ike: core values, hawaiian lang/words, come to know punahou and its people & culture
 - Professional development workshops
 - Hana no'eau, lei, langauge, hula for kumu
 - K-12 kumu work on curriculum so that graduates learn and take away the big understandings of Hawai'i's rich history
 - Like the "brain" workshops during summer, offer 'ike Hawai'i workshops
 - 'Imi 'Ike as a model, develop for a wider audience
 - Pun-L "Hawaiian Word of the Day"
 - 3-day workshop for new teachers: field trip, campus, concentric circles
 - Adjunct professors come to help
 - Checklist of 'ike
-

	<ul style="list-style-type: none"> • Teachers empowered with ‘ike about how to use campus natural resources
Human Resources	<ul style="list-style-type: none"> • Hire differently • Put people in place who have what we want our students to leave with (bring people in to work alongside those who are already here)
Physical Plant	<ul style="list-style-type: none"> • Work with physical plant and teachers and students for planting and maintaining food crops • Position in physical plant for the native plants, a teacher, a gardener
Communications	<ul style="list-style-type: none"> • QR codes across campus that access info online • Collaborative website: contributors of knowledge • ITV-reference videos • Online resource available to new-comers • Support by the CC dept. That can translate and positively interpret for student, college, parents the value of HL/C • Admissions/communications: marketing our education as something, what is it? How do we affect that message?
Chapel	<ul style="list-style-type: none"> • Values-deconstruct words and teach etymology, depth • "Everyone goes to chapel, but may not be Christian. Everyone lives in Hawai‘i, but may not be Hawaiian. • Coordinate Chapel touchstones throughout K-12 journey

	<ul style="list-style-type: none"> • Hawaiian language, songs, symbolism in CHAPEL • We have chapel every cycle, same time given to Hawaiian – or ‘Ike Hawai‘i in Chapel
Outdoor Education	<ul style="list-style-type: none"> • Educational community activities: partner with Hālau Kū Mana • Participate/Promote local events: mālama He‘eia etc. • More home experiences with community (instead of mainland or international trips) i.e. Keauhou, Kaho‘olawe, Hawai‘i Island • Grow food & cook food that we grow • Increase food resources
Administration	<ul style="list-style-type: none"> • Open each "meeting" around campus with a "sharing" • HL/C should be addressed in the Mission/Vision: the two gifts & align with Aims • Shared leadership of HL/C • Assessment of current practice • Ki‘i: haumana @ center, makua, kumu, kāko‘o a puni • Office of Hawaiian Culture & Language: resources for teachers and students • School wide focus on cultural literacy: or junior, middle, academy • Everyone is faculty/student • Product valued over process – reverse it
Alumni/Parents	<ul style="list-style-type: none"> • Open current opportunities to parents

	<ul style="list-style-type: none"> • HL/C for families in the community like the alumni classes offered • Non-campus constituency: educate to align • Address the issue of families being dissinterested • Alumni classes
Questions?	<ul style="list-style-type: none"> • What would they be missing without HL/C? • Challenge: if we allow students to personalize their learning too much, do we lose the L road knowledge (ie the featherworker)? • "I don't think Punahou has identity issues, they don't need to apologize for what they themselves didn't do, but maybe just acknowledge." • Race should not dictate your ability to gain knowledge

This table, although substantial enough to seem daunting and relatively inclusive of the data collected within this research study, is by no means comprehensive or exhaustive. However, as many of the themes and ideas represented within Table 27 were also represented within the narrative provided from within the questionnaire (professional development, curriculum, administration), the development of the "Proposal for Increased Integration" that follows has been designed to acknowledge these themes as contexts within which work toward increased integration of HL/C at Punahou School might begin. In returning to the 'ike kupuna that has guided the development and structure of this study, the final artifact of this project utilizes the outline of the mele, "He Mele no Kāne," as its organizational structure. Just as each line of the

mele provided context for a chapter of this dissertation, the same lines provide context for each proposed strategy for increased integration.

Using the chosen lines of the mele "He Mele no Kāne" as the final coding manual (Joffe and Yardley, 2004, p. 57) and crafting theme statements (Aronson, 1994, p. 2) for each, I began to sort direct quote responses to questionnaire items 20 (support needed to incorporate HL/C) and 21 (additional comments about HL/C) into, what I am calling the, "Wai a Kāne Framework" (see Appendix H for an example). As a result of this process, I had, at my disposal, a summary of respondent ideas that would serve as both the foundation and inspiration by which an answer to the final research question of this study would be derived.

Proposal for increased integration. As a matter of personal interpretation, the resulting "Proposal for Increased Integration of Hawaiian Language and Culture at Punahou School" is my personal attempt at answering the last of the guiding research questions of this study-how might Punahou School increase the integration of Hawaiian language and culture across its campus? This proposal is made up of five elements. Guided by the chosen lines of "He Mele no Kāne," the proposal categories move from macro to micro: topics of collective significance, strategies that reside with school administration, strategies that build campus resources, strategies that shape student experience, and finally, topics for further research. The last line of the mele, "E ola nō ā," was removed from this proposal as it is the action that ultimately brings life.

Proposal for Increased Integration of Hawaiian Language and Culture at Punahou School

He ui, he nīnau. E ui aku ana au iā ‘oe. Aia i hea ka wai a Kāne?

HL/C queries, questions, and topics of collective significance to be addressed at an institutional level.

- **Determine the Role of HL/C at Punahou School:** As Dr. Scott, Punahou School

President, often points out, Punahou School is the result of two gifts-that of land given by Hawaiian chiefs and that of a Western education provided by Christian missionaries.

While the gift of a Western education is explicit in the school's mission statement (see Appendix I), there is no specific mention of the gift of land, learning about place, or honoring of history that might suggest that the institution honors both gifts in its work. As Dr. Scott's personal acknowledgment of the "two gifts" becomes common knowledge and common language across Punahou School's community, it seems that the lack of reference to the gift of Hawaiian chiefs does not sit well with some. If the Punahou community is to perpetuate the notion that the school is indeed the result of two gifts, there needs to be further discussion around the role of Hawaiian language and culture as it lends itself to place-based learning and an education grounded in Hawai‘i. Once the role of HL/C at Punahou is determined, there is possibility for greater clarity around goals, expectations, and practice of HL/C among the faculty and staff.

- **Proof of Concept around HL/C and Student Efficacy:** While many in the Punahou community have experienced the power of culture and language in their own learning and thus believe that an increased integration of HL/C at Punahou would be positive, the professional community is not entirely made up of these individuals. As is the nature of our educational landscape and culture there are many who need proof of concept in order to participate in the integration of HL/C in their respective contexts. Since Hawaiian

culture based education is rather new in terms of educational practice, and even newer within Hawai‘i's independent school community, leveraging Punahou's vision (see Appendix K) to be a private school for public purpose, Punahou School might consider lending resources and expertise to research that might add to the proof of concept. Once the role of HL/C at Punahou is clear, and proof of concept argued, further research could be conducted around student efficacy in terms of HL/C, informing Punahou's own programming and contributing to the practice of HL/C beyond the Kapunahou campus.

- **Pragmatic Communication of the Aims of a Punahou Education:** While many of this study's participants were aware that HL/C occupied a space within Punahou's Aims, many followed up with comments that expressed an incomplete understanding of the aim. Some expressed that they were not sure exactly what the aim means in their context, some expressed that they did not understand the relevance of the aim in Punahou's context, and some expressed that they did not feel they had the knowledge or resources needed to execute the aim. If the part of the Aims of a Punahou Education that references ‘ike Hawai‘i or Hawaiian knowledge is to be realized, then there needs to be a clear articulation of the intent, the purpose, the expectation, and the possibilities for implementation. Of consideration is the fact that given the history of ‘ike Hawai‘i within Hawai‘i's educational landscape-that it has largely been overlooked to favor ‘ike ‘ē (foreign knowledge)-‘ike Hawai‘i is not commonplace or comfortable for even our local professionals. This is a knowledge gap that needs to be addressed as Punahou moves to actualize the HL/C aim.

Aia i ka hikina a ka lā. Aia i Kaulanakaalā.

Strategies for increased integration of HL/C that are systemic; to be addressed by school administration.

- **Clarity around Punahou's Mission with Regard to HL/C:** While there is a larger conversation about what HL/C means for a Punahou education and for the Punahou School community, there is a more private conversation that could happen around HL/C as it pertains specifically to curriculum. In this conversation the school administration could have a private discussion of purpose, goals, and expectations for HL/C that could be articulated to Punahou School faculty. While the conversation referenced above would include the entire school community, this conversation would include far fewer individuals and thus potentially move quicker. Given a desire to increase the integration of HL/C and a belief that HL/C education is appropriate for Punahou students, the school administration could facilitate the increase in HL/C practice in much the same way that it has facilitated inquiry-based learning, flexible learning environments, and makerspaces. Even void of proof of concept, the faculty and staff's trust in the administration affords them the power to bring about change quickly.
- **Provide Time for Professional Development of HL/C:** Given that the number one concern expressed by respondents in this study is insufficient knowledge of how to incorporate HL/C in specific contexts and insufficient HL/C content knowledge, another way the school administration could support the increase in HL/C practice across the campus is to create space in time for professional development. As the most frequent response category in the questionnaire, the professional community desires time to learn HL/C, time to explore the incorporation of HL/C, and time to collaborate with experts

and peers to develop curricular connections that align with vertical and horizontal curriculum.

- **Hiring of Additional Human Resources to Support Integration of HL/C Campus-Wide:** Another request of high interest was to increase HL/C experts on campus. While some respondents were specific in where human resources should be place (in K-1, Academy, Kuaihelani), some expressed the desire to have people with specific skill sets available to the entire community. Understanding that a study such as this one might attract participation from those individuals who are already invested in HL/C, the number of people who suggested there be more HL/C experts available was an interesting element of the questionnaire data. One suggestion toward addressing this request would be to form a team of cultural practitioners to occupy Kuaihelani, Punahou's center for Hawaiian Studies: someone versed in mele, a kumu hula, an ethnobotanist, an ethnozoologist, a language expert (etc.). This team could then serve the greater community by working together, individually, in partnership with other offices, centers, or people. The second suggestion is, if HL/C is identified as an area of priority, to begin to look for and take advantage of hiring individuals who possess HL/C knowledge as they apply for employment at Punahou School; as grounds keepers, bus drivers, teachers, aides, secretaries etc. This would not only add to the campus resource base, but promote the normalization of HL/C within the Punahou School community.

Aia i ke kuahiwi. Aia i kai.

Strategies for increased integration of HL/C that builds professional capacity of campus resources.

- **Establish and Implement a Mandatory Cultural Orientation for New Hires:** If HL/C is established as an educational priority, it seems only fitting that each and every

professional within the institution be required to possess a certain base-level knowledge of HL/C as it pertains to Punahou School. Since new hires are a captive audience, it seems like the most opportune context for presenting HL/C purpose, goals, and expectations. Within a cultural orientation, the opportunity exists to provide a hospitable welcome, introduction to local culture, and presentation of HL/C resources. Though people are sometimes opposed to the idea that such an experience be mandatory or required, it is usually due to the matter of time. I contend that if the intent is right and if the experience is truly learner centered, then the benefits of such a required activity will outweigh the regret over loss of time.

- **Offer and Support PD Focused on Helping Teachers Build HL/C into Curriculum & Teaching HL/C Content:** While the reference to PD in the previous section requested that school administration create the space for time, the request within this section is for the school community to offer and support professional development around HL/C. First, there is the matter of "offering." Traditionally, opportunities for professional development come down the pike from people whose job it is to create these opportunities. And while Punahou School offers PD in this way, I would encourage the resources within our community to step up and take on the offering of HL/C learning opportunities. If those with HL/C knowledge, no matter what professional role they play, step up to teach their 'ike, an organic community of teachers and learners will emerge around HL/C. Second, there is the matter of "support." Traditionally, again, support is viewed as the dedication of facilities, supplies, or money that comes from those with authority over those resources. Yes, professional development around HL/C will require that kind of support, however, it will also require additional support-participation. When

offered, enroll, show up, be present, participation is the only way to ensure that these opportunities continue to be offered and supported.

- **Production and Promotion of Print/Digital Media as HL/C Resources:** In addition to collective opportunities for professional development, there needs to be opportunity for self-guided learning and practice of HL/C. One way to increase learning tools is the production of educational material relevant to the Punahou professional. Utilizing both print and digital media, content could be distributed digitally as print ready files. To develop relevant material, meeting with various school communities to ask what HL/C support each needs would be key to providing valuable resources. Examples of resources might be a website dedicated to HL/C, a link on the Punahou School website to HL/C content, a weekly email to the professional community, a HL/C installation in the Punahou Bulletin, a series of HL/C videos to be used in Chapel, or curriculum material for specific classes.

Aia i luna. Aia i lalo.

Strategies for increased integration of HL/C that shapes student experience.

- **Explore the Role of Hawaiian Language in the Junior School:** Despite the fact that each and every Punahou student has their own unique genealogy, the one thing they have in common is that they live in Hawai‘i. Living in Hawai‘i, the language we are all exposed to, daily, is Hawaiian. When we speak of our home, our communities, our natural environment, we speak a language unique to these islands. It is interesting then that Punahou School's youngest learners are being exposed to Mandarin and their formal language experience. Mandarin has no immediate application for the majority of Punahou School students, nor does its application extend fluidly beyond the classroom for them.

While the decision to offer Mandarin in the lower levels of the Jr. School is not readily available, a few of the questionnaire respondents boldly declared support for Hawaiian being the primary language experience. Surprisingly, a number of respondents also indicated an interest in exploring how a Hawaiian immersion language program might be incorporated at the K-1 grade levels. As Punahou continues to examine foreign language programs and language education across its campus, one area of interest to this study's respondents is the role of Hawaiian language in the Jr. School.

- **Prioritize Hawaiian History/Culture in the Academy:** At the opposite end of the curricular spectrum is Hawaiian history and culture as it exists within the Academy. Many of the study's respondents and focus group members raised great concern that a student who enters Punahou in ninth grade can graduate having not taken one class on Hawaiian history or culture. Though HL/C courses are offered as electives, the argument is that if we practice what we value, then we indeed do not value knowledge of Hawaiian history or culture, as such classes are not required for graduation. While the mission, vision, and aims, do not promote any substantial knowledge of HL/C, it seems like at least a small group within the Punahou community thinks that a Punahou education should include an understanding of Hawai'i's history, of traditional Hawaiian culture, and of modern Hawaiian issues. This is one of the areas of concern that would be addressed if indeed there was a conversation and determination of the role of HL/C at Punahou School, because until the time that there is a collective understanding of its role, there will be the perception that 'ike Hawai'i is not of value within the Punahou community.

He wai puna. He wai e inu. He wai e mana. He wai e ola.

Queries, questions, and interests that encourage further research and work around establishing and promoting a vibrant, collective mauili Hawai'i at Kapunahou.

- **Revise the Aims of a Punahou Education:** During the entire course of this study, the term HL/C-Hawaiian language and culture-was used to reference 'ike Hawai'i. This was a personal attempt to normalize the term that I believe to be more appropriate when speaking of 'ike Hawai'i within the Aims of a Punahou Education. As just one respondent pointed out, my term differs from the term used in the Aims. While the Aims uses the phrase, "Hawaiian values and culture," I have never been comfortable with this phrasing. While it is common practice for people to speak about "Hawaiian values," I believe values to be universal, prioritized differently maybe by different cultures, but universal nonetheless. The only thing that makes a value Hawaiian, is the language and context in which you practice or speak about it; the language and culture that surround that value is what makes it Hawaiian, the value itself is not Hawaiian. Based on my own judgement of the aim and given that respondents asked for clarity around purpose, goals, and expectations for this aim, this suggestion is to revisit and consider revising the Aim that has to do with 'ike Hawai'i so that it is explicit in its intent and therefore in its application and consequence.
- **Explore the Role and Implications of HL/C for Staff Contexts:** Given that the majority of respondents in this study were teachers, there is still a lack of what HL/C practice looks like, what aspirations exist, and how integration of HL/C might occur within the context of the staff. While people might tend to overlook the staff context because they do not work directly with students, in the case of HL/C and how important environment and relationships are, there cannot be a shift in campus culture if it does not

include staff and those professional contexts. More exploration can be done to examine how HL/C should and could exist for these employees and the work that they do across our institution.

E ola nō ā. Let these ideas live, inspire action, evolve, change, and take hold as appropriate. The inherent hope for this artifact is that it inspires people to engage with one another in conversation and in practice, that it encourages people to build relationships around HL/C, and that the relationships that are built through conversations and shared experience then become the foundation upon which a strong, vibrant, culturally appropriate and fluent Hawaiian mauli becomes obviously apparent within and without the old, storied, cactus covered walls of Punahou School. Additionally, this artifact of learning, is merely intended to be a starting point for conversations, brainstorming, and action around which further strategies for integration of HL/C at Punahou School might come to be situated. The intent is that this artifact inspires life around Hawaiian language and culture-a life of quality, that at some point in the near future will be grounds for us to declare, "Ua ola nō ā-There is life indeed."

HO‘OKUPU - AN OFFERING

Pa‘i ana nā pahu a hula le‘a; ‘o ka‘u hula nō kēia.
Let the better-enjoyed hula chanters beat their drums; this is the hula chant that I know.

Limitations and implications. This is indeed the hula chant that I know. What has transpired within these pages are the considerations, thoughts, ideas, and practice of a composition of my own unique convergences; the limitations and subsequent implications of this project included, and offered within this section as items of consideration within future contexts of research or study.

First, the research questions and subsequent multimethod approach of this study aimed to collect qualitative, narrative data around current and potential practice of HL/C at Punahou School. The intent of collecting such data being interpretation. As in all cases of interpretation, the human element that is the researcher limits interpretation to the context of the researcher's knowledge and creativity. As with all research I can and will do, this is the ultimate limitation, as well as the ultimate implication. Using the same research questions, research design, and methodology, it would be of utmost interest to me experience another's interpretation.

Second, although the questionnaire aimed to collect demographic information with the intent to uncover any significant variance between demographic groups, the list of demographic information did not account for male/female variance-another demographic to be included in further study. Also, given that the demographic information collected was only statistically tested to the point of implication that variance is possible among sub-groups, further quantitative examination of demographics in relationship to HL/C is necessary in order for this information to inform institutional practice and strategies for increased integration of HL/C.

Third, manipulating the study parameters would provide additional opportunities for further research:

1. Design individual projects for each of the research questions included in this study. This would allow for a very specific examination of the current practice, aspirational ideas, and strategies for integration as individual elements of HL/C at Punahou School. As these questions were presented as a related battery of query within this study, I believe that at some moments respondents felt as if they were answering the same question multiple times, having nor the time or interest in recognizing the nuanced language employed within each tool. Designing simpler tools, with more specific goals, and implementing them insularly may increase the quality of the data collected around each research question/context.
2. Given the major emergent themes and areas of interest outlined within this study, a translation of each into individual research studies would provide numerous opportunities for further learning about HL/C. Each of the qualitative data sets collected and analyzed could be presented to the research population and used as context for further data collection. As more specific data is collected, the story of HL/C at Punahou School would become more comprehensive, and give rise to additional research projects.
3. Finally, I would be interested to see what this same study would look like in the context of another independent institution in Hawai'i. Changing the research context would not only provide feedback about whether the process and methodology of this research works intra-institution, but data and analysis of the same kind of information might give insight into common themes or possible variance between independent educational institutions that would make for interesting future work.

Last, given that this work was largely guided and organized using a new conceptual framework, it would be interesting to see what other indigenous research projects might benefit from or be able to provide feedback around the utility and function of Ka ‘Oloke‘a Makawalu.

While it is exciting to entertain the limitations that lend themselves to the possibility of study variation and the possibilities for future work, I reiterate the fact that this is the hula chant that I know-the beat, the drum, the composition, the meaning, it is all my own-and with it I offer that this work is what it is, it is what it needs to be, and that it is what I am personally capable of presenting in this particular time and space. In beginning to bring closure to this project, I take all of its faults and shortcomings as personal burdens and give all of its accomplishment and good to those who have invested in me, to those who are ultimately responsible for them- my participants, my kumu, and my kāko‘o.

A personal commitment. With the utterance of the final line of "He Mele No Kāne," "e ola nō ā," the chanter breathes life into his words and gives flight to his prayer-that the very water of which he chants will continue to flow, continue to rejuvenate, and continue to sustain the life of this land. With the manifestation of a product worthy of public consumption, resulting from the reflective experience that is the *Ho‘opuka* context of learning, the learning journey seems to take pause as it merely breathes before turning the product of this work into the foundation for the next. With the resolution of my personal narrative in reaching the pahu hope (final goal) of this academic achievement, my mind has already begun to query of the possibilities to come, question the next direction in which I head, assess the climate to which I might recalibrate, or re-orient, my ever-changing self, so that I am alert to the beginnings of my next mo‘olelo.

With the answering of my initial research question through the crafting of an inventory of strategies by which Punahou School might increase its integration of Hawaiian language and culture across its campus, this dissertation project comes to a close, as does the door to a significant chapter in my academic career. To end there, however, would seem to me, to be incomplete. Not inadequate but incomplete, for there is one final step, necessary to my process. It is the laying of the first stone in an as-of-yet theoretical path forward. By crafting and contributing the first stone on the path I have illuminated, I am starting the process of transcendence, moving first my own work from theory to practice, and modeling this movement to spark inspiration; thus breathing life into the ideas bound within these pages.

The stone I offer here as the pahukū (starting place) is a mele. Not an old mele, but a mele o kēia wā, a new composition. It is an honoring, an acknowledgement, of my kuleana to contribute to the landscape of knowledge surrounding Punahou School. It is my way of contributing to the legacy of this storied place by attempting to make old knowledge relevant again. It is also one way, my way, of leading by example toward the teaching and learning that remains to be shouldered. It is my hope that this mele helps to shape a culture of contribution around ‘ike Hawai‘i at Punahou School and beyond, and that each contribution brings us, as a collective, cohesive community, closer to realizing the vision set forth by Punahou teacher Mary Kawena Pukui, in that, "like the hala tree, so too will the students of Kapunahou be useful to Hawai‘i," in a way that exemplifies the knowledge and depth of her profound aloha for Hawai‘i, its history, and its people-of which we are all an invaluable integral part. Eia a‘e ‘o Lei Mānoa.

LEI MĀNOA
na Ke‘alohi Reppun

Lei pāpahi o Mānoa i ka ua

Ua li‘ili‘i, ua Tuahine

Mānoa is adorned with a garland of rain, Light rain, the Tuahine rain

Pu‘uomānoa kau mai i luna

Kāhiko ‘ia i ka wai puna hou

Pu‘uomānoa is perched there above, Decorated by the water of the new spring

Ulu puni e ka u‘i pua pānini

Pūhala, hīnano, kau i ka umauma

Surrounded by the beauty of the night blooming cereus, Hala trees and hīnano blossoms adorn the heart

Wehi malihini i ke aloha kupa‘āina

‘Āina kilohana ia na Leilehua

Visitors are welcomed with finery of love, To this place, the beautiful land of Leilehua

Lei a hua i ka ‘ike na‘auao

Lei a hua i ke aloha mau a mau

Carry this garland of knowledge and blossom forth in enlightenment

Carry this garland of love and blossom forth in enduring compassion.

Lei a hua i ka ‘ike na‘aauro

Lei a hua i ke aloha mau a mau ē

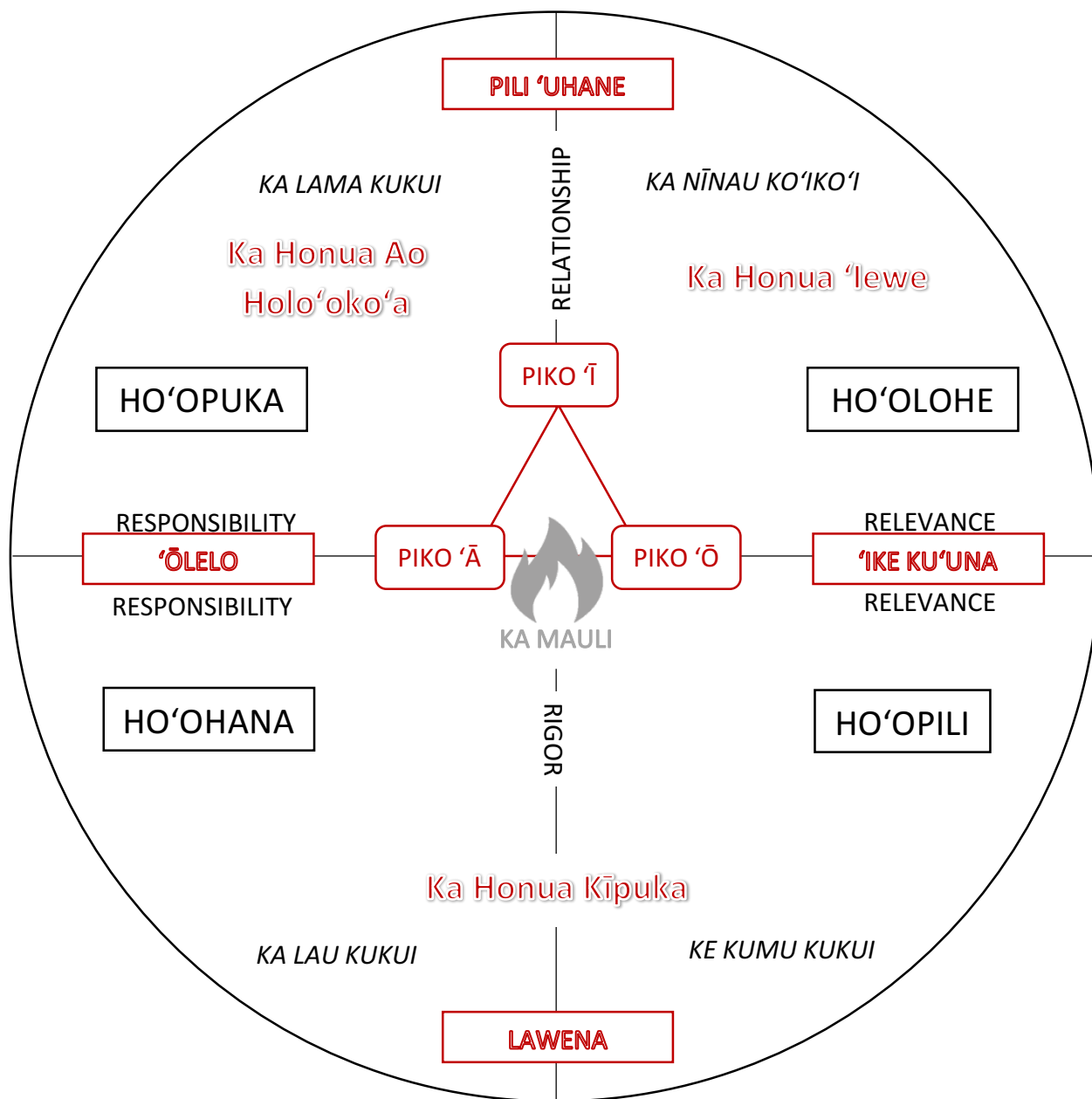
Carry this garland of knowledge and blossom forth in enlightenment

Carry this garland of love and blossom forth in enduring compassion, forever.

PĀKU'INA - APPENDICES

Appendix A1

A personal expression of how the Kumu Honua Maui Ola philosophy and the Moenahā methodology might exist if superimposed.



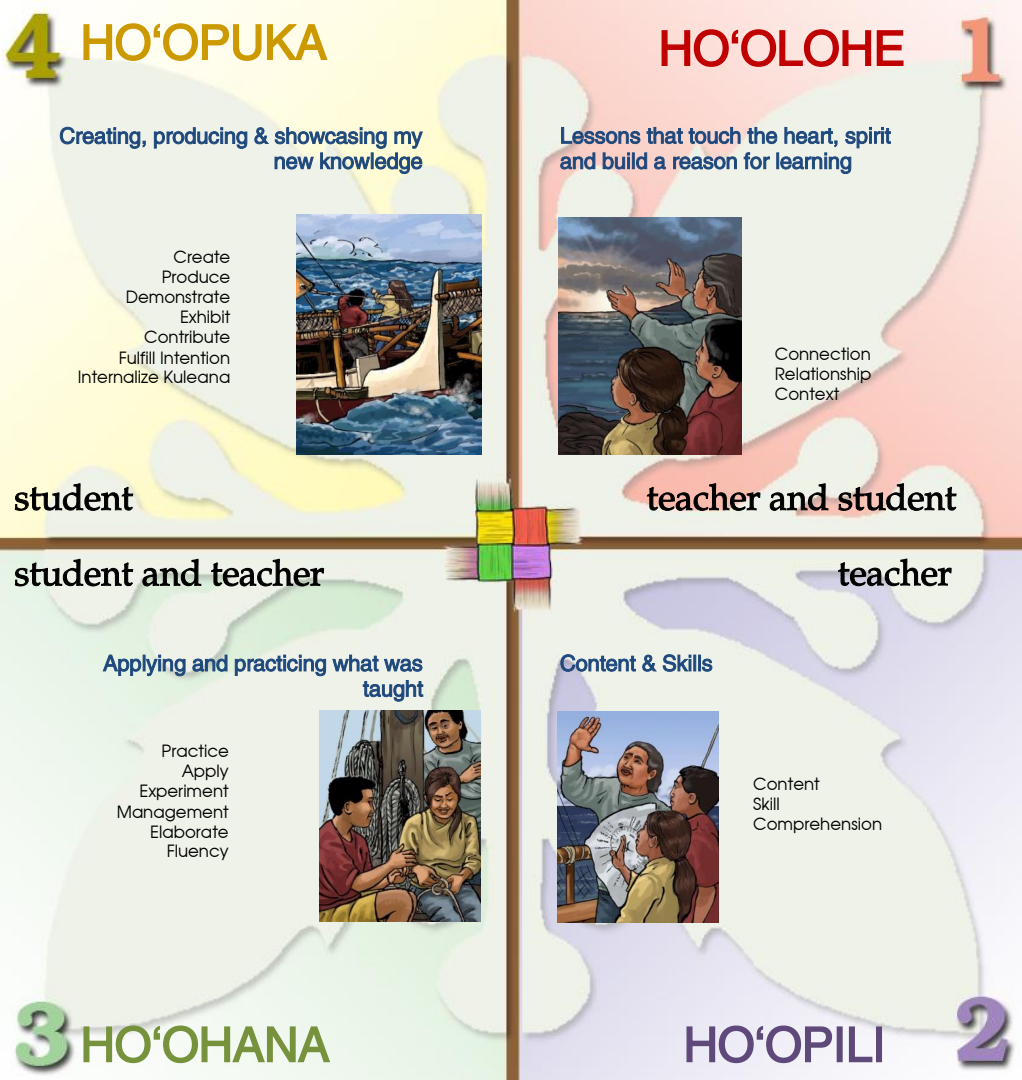
Appendix A2

Ka Lau Kukui –The Learning Cycle



MOENAHĀ: A Culture-based Curriculum Design and Instructional Method

Lau Kukui



Appendix E1

Project Proposal as Requested by School Administration

A Survey of the Current and Potential Landscape of Hawaiian Language and Culture Use at Punahou School Ke'alahi M. Reppun Project Description

1. Purpose & Objectives

One of the four current *Aims of a Punahou Education* makes explicit the aim of helping "each Punahou student to see the interconnections between subjects; to integrate Hawaiian values and culture in ways that can extend and deepen their learning." The purpose of researching the current and potential landscapes of Hawaiian language and culture use at Punahou School is to collect data from various departments on campus about what is currently being done to address this aim, what current employees (e.g. faculty, administrators) think might be done to better address this aim, and strategies they conceptualize as effective in facilitating a move from the current to the potential landscape of Hawaiian language and culture use on Punahou School's campus. This research will result in the compilation of a *Proposal for Increased Integration* that will substitute the traditional *Discussion* section of my dissertation. If the research, analysis, and synthesis of this dissertation proves to be useful to the institution, Punahou might use it to guide or inform future conversations around further accomplishing this particular Aim of a Punahou Education.

2. Research & Design Methods

This research will be a mixed-method study situated within a metaphorical indigenous framework. Primarily, data collection will be through, a questionnaire, and secondarily, through the facilitation of 2-4 follow up focus groups. As necessary, an exploration of tertiary data in the Punahou School archives may be in order. The questionnaire will be a mixed-method tool inclusive of both quantitative questions as well as open-ended, narrative type qualitative elements. Data will be collected and analyzed, primarily, by online software, and secondarily through coding of themes. Depending on the results of the questionnaire, focus groups will be determined by looking at variables of current practice and employee aspirations. Possible groupings might be those individuals who: 1. *Currently incorporate* Hawaiian language and culture in their work and *have aspirations* for an increased incorporation, 2. *Currently incorporate* Hawaiian language and culture in their work and *do not have aspirations* for an increased incorporation, 3. *Currently do not incorporate* Hawaiian language and culture in their work but *have aspirations* for an increased incorporation, and 4. *Currently do not incorporate* Hawaiian language and culture in their work and *do not have aspirations* for an increased incorporation.

3. Questionnaire

Questionnaire: A Survey of the Current and Potential Landscape of Hawaiian Language and Culture at Punahou School
Ke'alahi M. Reppun

Consent:

This Questionnaire is part of an independent research project being conducted by Ke'alahi M. Reppun under the Doctorate in Professional Practice program (DPP) at the University of Hawaii at Manoa. The intent of this work is to explore the "Aims of a Punahou Education," with specific regard to the use of Hawaiian language and culture at Punahou School. While Punahou is supportive of this project, this support in no way assumes action or implementation on the part of Punahou School.

- I voluntarily agree to participate in the research project titled, *A Survey of the Current and Potential Landscape of Hawaiian Language and Culture Use at Punahou School*.
- I understand that the answers I provide to the following questions will be submitted to Ke'alahi M. Reppun and kept for use in her dissertation work.
- I understand that I am submitting responses anonymously and answers cannot be revoked after submission.

Do you acknowledge and agree to the above terms? (required to move on) ☐ Yes

About You: ...don't worry, you'll still be anonymous.

1. What is your primary role as an employee at Punahou? (dynamic)

- Teacher (skip #3)
- Administrator (answer #3)
- Staff (answer #3)

2. In which department or area are you primarily employed? (answer #3)

Please answer with whatever level of detail you are comfortable, or skip this question entirely.
(OPEN TEXT FIELD)

3. Do you work directly with students?

- Yes
- No

4. How long have you worked at Punahou School?

- Fewer than 5 years
- 5-10 years
- 10-20 years
- More than 20 years

5. Which other relationships with Punahou apply to you?

- Current Parent
- Parent of Alumni
- Alumni

6. Are you of Hawaiian ancestry?

- Yes
- No

7. Are you originally from, or did you grow up in, Hawaii?

- Yes
- No

Questionnaire: A Survey of the Current and Potential Landscape of Hawaiian Language and Culture at Punahou School
Ke'alahi M. Reppun

About Hawaiian Language and Culture:

8. Are you aware that Hawaiian language and culture (HLC) is included in Jim Scott's expressed "Aims of a Punahou Education"?

- Yes
- No

Rate the following statements – Strongly Agree, Agree, Disagree, Strongly Disagree.

9. I have a good understanding of how, or to what extent, I am expected to incorporate HLC in my work.

10. I have a good understanding of what HLC resources are available to me.

11. My department leadership is supportive of incorporating HLC in my work.

12. Do you currently incorporate any elements of HLC in your work at Punahou? (dynamic)

- Yes (answers 1, 4 & 5)
- Yes, but I'd like to do more (answers 1, 3)
- No, but I would like to (answers 2, 3)
- No (answers 4 & 5)

1. Describe your current use of HLC.
(OPEN TEXT FIELD)

2. Describe how you would like to incorporate HLC in the future.
(OPEN TEXT FIELD)

3. What support might you need to help you incorporate HLC in the future?
(OPEN TEXT FIELD)

4. What aspirations, if any, do you have for HLC at Punahou, beyond your own area of work?
(OPEN TEXT FIELD)

5. What additional comments or suggestions do you have regarding HLC at Punahou?
(OPEN TEXT FIELD)

THANK YOU!

Mahalo a nui for completing this questionnaire.

If you would like to participate in a focus group discussing strategies for the integration of Hawaiian Language and Culture at Punahou, please contact Ke'alahi Reppun by Friday, June 3, 2016 at kreppun@punahou.edu.

4. *Focus Groups*

Audio recordings of focus group discussions (current Punahou School employees, 18 years of age and older) will be made for the purpose of data collection, transcription, and analysis. No names will be used to identify participants. All personal information such as consent forms will be kept confidential to the extent allowed by law. All recordings and personal records will be secured in a locked file within the researcher's office for the duration of the study and thereafter destroyed.

Questions to be asked of Focus group participants:

- How might Punahou School facilitate the actualization of current aspirations for increased use of Hawaiian language and culture at Punahou School?
- As you know, I distributed a questionnaire to a larger audience of Punahou employees about this topic. One of the major themes of stemming from that is _____. How might this school further support the actualization of _____, especially with those who may not understand how to implement it?

Appendix E2

Aims of a Punahou Education

AIMS OF A PUNAHOU EDUCATION

MARCH 17, 2013

The growing social, political, economic and ecological interconnectedness of a changing world challenges us to look more expansively at what it means to be an educated person. Our work with students continues to be guided by our educational mission. However, to deepen our thinking, we have continually challenged the Punahou faculty to address this essential question: “How is the world changing, and what are we doing as a school to prepare our students for that changing world?”

Our conversation thus far offers four broad elements that we believe represent the aims of a Punahou education. They build upon Punahou’s mission statement, providing a rationale and purpose for the philosophy and direction of the instructional program. They represent our aspirations for the capacities and qualities of a Punahou graduate:

To develop the full potential of each student through a broad and vigorous program of studies characterized by high expectations; and through rich opportunities and experiences for exploration, growth and mastery.

To develop within each Punahou student the capacity for critical and creative thought, the skills for effective written and oral communication, interpersonal collaboration, quantitative reasoning, scientific inquiry, and a global perspective. To develop qualities of curiosity, resourcefulness, persistence and resilience – ultimately becoming a confident, self-directed, lifelong learner.

To help each Punahou student to see the interconnections between subjects; to integrate Hawaiian values and culture in ways that can extend and deepen their learning; to be able to think flexibly; to have a questioning attitude; to generate alternatives and possibilities; and to apply and adapt their learning to relevant issues and challenges.

To foster within each Punahou student personal and social responsibility by developing empathy and compassion, and by embracing diversity at all levels, while cultivating moral reasoning that leads to moral action, personal leadership, and engaged citizenship.

Like the world around us, this conversation continues to evolve. Our goal is to provide a dynamic learning environment in which faculty and students continue to reflect upon these aims while discovering innovative ways to achieve them.

Aloha,
James K. Scott ’70

<http://www.punahou.edu/about/leadership/from-the-president/item/index.aspx?linkid=417&moduleid=78>

Appendix I1

Complete List of Responses to Questionnaire Item 17

Describe your current use of HL/C.

- I teach Hawaiian language.
- 1) Reinforcing the Hawaiian Values that were articulated in the K-12 chapel/character education program by Marion L-M and John Heidel 2) using cultural protocols when appropriate for projects on and off campus 3) Doing my best to live aloha,kuleana,and malama
- We video tape many events that cover Hawaiian culture
- Wo International Center helps support the after school language program, which include Hawaiian as an option. Wo also works with Kuaihelani and WWV on the Malama Honua experiences for teachers and students. It is an expectation of every outbound experience that some element of language and/or culture will be practiced by the participating students so that they can share about Hawaii with the hosting communities.
- Kumu K---- comes once a cycle to work with my 4th graders and teaches them olelo and other cultural practices and knowledge. I also try and integrate any cultural knowledge or connections I can when I teach.
- Language numbers directions May Day Culture history of Hawaii, traditions sense of place
- As a librarian, I am a source for students doing research. Researching the Hawaiian Collection takes time since much is embedded within books requiring checking indexes. Personally I am committed to the practice of Lau Hala weaving and share my knowledge through teaching both formally and informally. It has opened me up to HL/C. I try to live the connections which Ulana had given me.
- My incorporation of HL/C has been through the values of the month and continuing (and preparing for) our Camp Mokuleia experience in the classroom. Our chapel assignment always hinges upon a Hawaiian (which we consider to be universal) value. Camp Mokuleia is a place-based HL/C opportunity in which students are able to better understand historical and cultural significance of the Kaena and Mokuleia. We have also included HL/C in the study of sustainability issues. How the Hawaiians honored and had a relationship with the land is a powerful resource when facing the issues that our island face.
- -Language in the classroom on an everyday ongoing basis -Ka Papa 'Ekolu's Pre-Cook Hawaiian Studies Curriculum which includes Geology, Plants/Animals, Water, appropriate field trips and more-Imbedded Character Education Values- Chapel focus (mo'olelo, mele, mana'o) - regular MELE time (oil, hīmeni, hula)
- place names and meanings plant names and uses mostly as sense of place markers and connections to science and the real world and the Hawaiian life as science
- Reading works that deal with Hawaiian issues, reading works that talk about important Hawaiian figures, teaching with Hawaiian values in mind, being a part of Hawaiian protocol with my students and colleagues
- Assistance with Holokū, CMS May Day and Malia Craver Hula Kahiko Competition.
- Day Camp Program Inquiry Based Project w/World Wide Voyage
- Canoe plants for cooking, star and navigation information for astronomy.
- I help students and teachers access and use the Hawaiian resources available to them in the library. I also share Hawaiian mo'olelo in the 5/6 library classes.
- Supporting -- as much as possible -- programs and curriculum that advance Hawaiian Learning and Culture.

- At Punahou, my current use of HL/C is in the planning of and duration of the Pan Pacific Program (PPP). PPP kumu model basic HL, share knowledge of Native Hawaiian cultural practices (such as oli, hula, mele, folklore, and food preparation), and explore the outdoors with our students (on O'ahu and the Big Island) to help our students experience environments with endemic plants and animals that are struggling to survive among invasive species. We also emphasize how places are rooted in traditional Hawaiian stories and history.
- I have the fortune of having Hawaiian Language instruction for my students once a cycle.
- We do a very brief connection with the academy Hawaiian culture classes that has the upperclassmen teaching my students various Hawaiian games.
- aspects of culture, chant, current issues that affect native Hawaiians
- I am thinking that I need to write this out and send it to you, sister.
- More on Hawaiian culture side and it's just when they do their heritage report so I guess it's only Hawaiian culture if they have Hawaiian blood?
- Sharing the story of our school, sharing of Hawaiian legends in chapels, writing scripts involving information about Hawaiian culture.
- Focus on Hawaiian Navigation and cultural stories.
- My understanding is that in the Aims of a Punahou education, the phrase used is "Values and Culture," I make that distinction, because I feel that "Language," while a lifeblood of both values and culture, is not something I have knowledge with -- and while seek instruction from speakers, for example, when naming a project, and hoping to have a Hawaiian reference point, and accurately represent the learning objective in name.
- It is shamefully minimal: --Learn and offer oli as a part of protocol --Study and practice everyday sustainability discussing it through as much of a Hawaiian lens as possible, though I believe I should be doing a better job with this
- Phrases, chants, legends, songs, understanding of island environment
- I teach Hawaiian Studies, but would like to use more resources.
- We try to learn about and be attentive to protocols being taught and used on campus. We've also supported and participated in pd opportunities for our community.
- We chant olis and use Hawaiian words in our values. We have had outstanding support in May Day performances from Kanani Kelekolio. We retell the legend of Ka Punahou every year? Our buildings have Hawaiian names and we sing Hawaiian songs. Is this HL/C? I have no idea.
- I include Hawaiian music in my teaching.
- legends language geology ethnobotany ocean activities oli etc.
- I use certain phrases in my routines with children We sing songs in Hawaiian and dance hula Our May Day is also usually in Hawaiian I read books with some Hawaiian language We talk about Hawaiian ways of doing things We oli in the morning and we oil on trips to ask permission to come and learn. We either oil or hula when we leave as a mahalo
- Chant the 'oli (Uncle Pal's) HL - everyday use of street names, kid's names C- the arts as pertains to the K-1 curriculum native flora and fauna as pertains to curriculum.
- Hawaiian games unit - not every year though - it varies
- We sing Hawaiian choral music but I would LOVE to do more, I just don't have access to enough music. I also want to play more Hawaiian music in music ex, but once again, I need to educate myself about the music that is available to me.

- Kumu for May Day and holoku pageant.
- I teach Hawaiian cultural awareness with occasional topics, historical lessons, movies, and readings that relate my course's subject matter to events and questions relating to Hawaii and Hawaiian people. I try to make connections between my course topics, which are not directly related to Hawaiian culture, and topics in Hawaiian culture and history, so as to make my lessons more relevant to children of Hawaii - I do this through comparative historical analyses, such as in the study and comparison of different colonial and post colonial historical experiences and narrative traditions as they connect to the experiences of the people of Hawaii. I also try to take advantage of campus events such as the Kalaupapa exhibit to bring my students and their coursework, if possible, into contact with the content of these events.
- I use the language whenever and wherever I can and with whomever I can. I try to live the culture more than teach the culture.
- Generally my support of HL/C is through supporting the good ideas of my colleagues. We do our best to ensure that all of the Hawaiian language courses run even if they are smaller than we would have in other languages. I support the work of archivists, teachers, and students as they nurture our cultural and linguistic responsiveness to the place in which we are all so fortunate to learn and be. My favorite olelo noeau is: 'A'ohe pau ka 'ike i ka hālau ho'okahi. and I always try to share that when I am introducing work that we are doing collaboratively with other schools. That really speaks to me.
- Place names; slight amount of clay materials in Hawaii
- I lead the Hawaiian Music Ensemble. And as a musician growing up outside of Hawaii, the cultural and language elements are still not so 'natural' to me. But I sing to them in Hawaiian, we talk a lot about the aural learning culture, and go in to some history. I would like to be more involved in the Hawaiian events across campus, such as Holoku, 3rd Grade Mele, and May Day. I have tried to offer my/my students' services on many occasions and was met with a lot of resistance. To this day, they seem pretty unwilling to collaborate with me.
- Annual field trip to neighbor islands to learn more about Hawaiian culture, environment, and history.
- mele 'ōlelo no'eau 'ōlelo mo'olelo nūpepa 'Ōlelo Hawai'i huaka'i wikiō
- Use of examples to examine cultural differences.
- I teach Hawaiian Culture I & II, so basically the entire course is focused on culture, and also includes some language.
- I help students use books and other materials in Cooke Library that relate to Hawaiian history, culture, nature, etc
- Guides all major decisions that I need to make in my daily work.
- In Words R Us, we examine 'Ōlelo Hawai'i in the context of language and identity, language planning and politics, language revitalization, and its role in the formation of Hawai'i Creole English. In the other classes I teach, we've touched upon Hawaiian history and culture, comparing and contrasting it with other cultures. Various school exhibits in the past few years have also provided some nice linkages with literature, e.g. the Hokule'a Mālama Honua voyage, Kalaupapa exhibit, and the 'Ike Kuokoa project.
- In my individual counseling sessions in regards to the college application process, I often recommend that seniors incorporate their experiences, relationships, and/or affiliations with HL/C in their application essays. In composing letters of recommendation to colleges, I often site Hawaiian sayings and cultural values in describing a student's uniqueness. While hosting college admissions officers to campus, I will take them on a short walking tour, inform them of Punahou's history, and the metaphorical significance of the Lily Pond and the Ka Punahou legend. I have presented sessions at national conferences about native Hawaiian values and cultural practices in order to promote a better understanding by college admissions officers as they evaluate local kids in their applicant pool. In our local professional counseling organization, I communicate and consult with my counterparts at the Kamehameha Schools campuses, and also at charter HL immersion schools.

- Cultural values like inclusiveness and respect (land, people, self) appear in the Psychosocial curriculum across the range of courses, if indirectly.
- When I teach Am. Lit. we trace the overthrow of the Hawaiian Government in parallel the mainland US settlements. When I ninth grade English I try to use short stories by Hawaiian authors or stories that tell of Hawaii life (e.g., Ian McMillan's "Brain Food"). When I teach other courses I try to include Hawaii writers or Hawaii stories. Also, I frame my courses and teaching with the Hawaiian values.
- Often Hawaiian culture is used incorporated into some of the background and imagery of student artwork. Often this is from specific classroom generated projects.
- Hawaiian values for human resources (onboarding, employment themes, support organizational and professional development) Employment of and support for the employment of those with a Hawaiian sense of place and responsibility at all levels of the school Offering of Hawaiian programs in the after school
- To the degree that I am responsible for creating content and messaging that advances the aspirations (and Aims) of Punahou School, I try whenever possible to include Hawaiian culture and themes. Examples include messaging about the Ahupua'a concept in storytelling around the 2-5 neighborhood; selecting a Hawaiian language theme for our comprehensive campaign and the 175th exhibit in Cooke Library; and promoting, when possible and appropriate, uses of Hawaiian language, culture and history at Punahou in our educational program (the Worldwide Voyage; use of outdoor/Hawaiian frameworks for learning such as the Bulletin cover story "The World Beyond Our Walls"); etc.)
- Reported in Punahou Bulletin
- It is incorporated into external communications of the School whenever possible.
- Our use is more of the nature of trying to use correct spelling and grammar when using Hawaiian words and phrases. We do not use a Hawaiian keyboard.
- In the garden, we use 'olelo no'eau, moon cycle traditions, oli, measurement systems, plant knowledge and traditional uses. In Am Lit Nature, we study Hawaiian relationships to the land as one lens in exploring how Native people have represented their relationship to land in their stories and writing.
- Ensuring that our community understands that Punahou would not be here with the gift of land; incorporating and celebrating Punahou's Hawaiian culture in events-activities for constituents. We could be doing more.
- HL/C is a part of me. So my use is the way I treat and respect this amazing place and the people I work with.
- I teach Ka Wai Ola.
- When I talk to alumni about the School's developments, I try to use HL/C as the foundation.
- Talk about values Invite speakers to share with athletes their experiences talk about our schools legacy
- I incorporate in my classes and programs.
- using Hawaiian words for plants and foods Illustrating plants learning the chants my students are learning
- use of 'olelo Hawai'i in chapels K-12, use of stories and legends in chapels, conscious attempts to teach in a way that honors Hawaiian values, bringing in elements of place and culture in blessings, ceremonies, weddings, funerals, etc., connections with Hōkūle'a and Mālama Honua, interesting that the Alumni Glee Club sings primarily in Hawaiian... participation in various programs ('imi ike, for example) when I can, probably other things too... but that's what comes to mind
- HL/C ties to Astronomy & Geology
- -Values -Malama Honua -Teaching Malama Kai and Malama 'Aina alternating between two years -
Hokule'a Malama Honua Voyage -Following tracking map daily -Skyping to Hokule'a and those
on land at ports -Visits from navigator -Parent involvement using "weekend bag" -Songs -
Sharings and stories from Malia Ane

- Learning and teaching Hawaiian words and sayings May Day songs and hula Hawaiian names for plants and places Chants Beginning study of Ahupua'a Visiting and working in lo'i and fishponds Study of Mauka and Makai regions of our island
- Chant Oli Komo every morning Have a Hawaiian Word of the day Take HL/C Field Trips - plantation village, mission houses museum, ho'omaluhia, ualaka'a learn legends and stories from outdoor ed and science teachers learn about the aina from these teachers HL/C lessons from Malia Ane once a month May Day hula and mele and lessons
- It was in regards to the Hokulea's voyage around the planet.
- throughout the day/curriculum
- Incorporate HL/C in our study abroad programs to promote HL/C to the international community. Continue to highlight HL/C in our inbound programs. Continue to offer HL/C classes in the elementary schools (in third grade and after school).
- some vocal commands cultural connections as possible incorporation of values into classroom expectations / discussions
- Hampered by my lack of `Olelo Hawai'i, I still try to use common terms and phrases and encourage my students to do so as well. 3rd grade is so lucky to have a Hawaiian Language kumu once a cycle too! The Culture goes without saying in our grade level. It's the meat of our curriculum and inquiry projects. We also compare and contrast other Pacific Island cultures to the Hawaiian way of life and beliefs.
- I would like to think that I live my life daily as an active hawaiian in my words and deeds and that my behavior and my teaching style reflects those hawaiian values/human-kind values that are at my core and guide the way in which I teach and live my life.
- chants, songs, references to Hawaiian culture in relationship to the social studies units, I only touch upon HL/C topic though and would like to do more.
- I am a fundraiser. When HL/C are areas of interest for potential donors, I will work to engage the donor with any curriculum or events at Punahou that may interest them.
- Mele and our social studies theme of adaptation
- Although I don't work directly with students I do incorporate/use/live HL/C in my everyday workings/dealings with people!
- Try to be helpful, courteous, genuine in my work and how I work with and treat others.
- Mele in Kuahelani with Malia Ane, Outdoor Education program, May Day Program
- I teach several Hawaiian songs and hulas in K-1 Music. I reinforce the character education values in my classes.
- I teach 7th and 8th grade Hawaiian language and along with the cultural component already present in language, I incorporate other cultural activities occasionally to help facilitate the teaching of the language. For the last couple of years I have been a consultant for language-related questions and bulletin review at Punahou.
- In Event Planning for the President's office and Trustees
- Respect of all Hawaiian culture and practices.
- Part of my job is construction management for Punahou. Since it is the school's desire to include the Hawaiian culture as part of the design, specifically the site works (landscape), we have to be aware and especially make sure that this becomes part of the design.
- naturally/culture
- Greeting - aloha thank you - mahalo rubbish - opala toilet - lua party- luau mountain - mauna ocean - makai

Appendix I2

Complete List of Responses to Questionnaire Item 18

What aspirations do you have for HL/C in your own work?

- I would like to use more culture in my language class. I would like to be able to provide my students with more learning opportunities out in the community, so that in after school, or in the summer, or after high school, they can continue learning on their own.
- I aspire to utilize the values and practices of culture (such as an "aloha circle" or some practice which helps to root us and reinforce our larger purpose).
- I wish I knew more and could share more with my students. I also wish our curriculum was more grounded in HL/C but realize the student experience and exposure to many cultures and knowledge is important. Third grade does so much with HC and L. Part of me wishes I could teach in that grade level or find ways to increase HL/C in 4th without losing sight of what the 4th grade experience needs to be.
- If time permits in curriculum: how math was applied in (ancient) practices such as fish pond, loi, lei making, feather work.
- I hope to learn the oli and chants being learned by the children of Ka Punahou. I would like to somehow teach a group how to pick and process Lau for use in projects. The culture of Lau hala needs to be valued. It's a symbol of where we come from.
- I hope to build community around HL/C and watch it naturally flourish within our curriculum. I believe our faculty would love to embrace HL/C into their classrooms, but there are times that they feel like it is "not their thing" or they don't know enough about it to do it justice. Supporting teachers in making the aims of a Punahou education a reality is aspirational in my ongoing work.
- I hope to incorporate more Hawaiian language (in original form and translation) into a poetry unit I currently do.
- Better retention better vocabulary I do not envision myself as a speaker but an understander. meanings of words i can share in context
- This is not necessarily a personal aspiration, but I would like to see the practice of lei making (vs. buying) grow on us, kids and adults alike.
- I would love to learn more about the math that was used by Hawaiians pre-contact
- I would love to learn more songs/chants. I'm also interested in learning more about welcoming & showing respect systems.
- I would like to improve access to Hawaiian resources; including books, primary sources, speakers, and storytellers K-8.
- I am coordinating the Pan Pacific Program. My goal is to incorporate into PPP more hands-on HL/C learning opportunities and servicing learning that benefit Hawai'i's environment and perpetuates indigenous Hawaiian cultural practices.
- I would like to be able to make more connections to the stories and language to help students have clear connection to how the past is representative of the present and the future. How field trips can be infused with language, protocol, and stories.
- I see my role primarily as support, to reinforce curricular links (such as key vocabulary words or concepts) but I'll need some guidance.

- I have had this thought of including language informally on a day to day basis in P.E. with simple terms and phrases to get myself and the students more ma'a to the words and apply them to real situations in P.E. Through play and exercise, I would hope the language would come out more naturally.
- I would like my students to be more aware of sense of place, how unique Hawaii is and why it's unique. I also keep our Project Citizen issues related to our state - grounded in Hawaiian culture.
- First I'd like to learn more about HL/C so I don't feel like a phoney, and so that I can do it justice. I moved to Oahu for the long haul and I'd like to learn the language for my own personal reasons, and as a surfer and paddler I enjoy how learning Hawaiian culture adds to my experience as a waterman. I think it would be valuable to incorporate more HL/C into my class, I just need to learn more first!
- Learn more stories and legends to share in accordance with the values of the month. And alternating the Legend of Ka Punahou with the "real" founding story of our school, so that students know both stories.
- Tying into current Hawaiian topics or the use of ethnosciences to enhance class curriculum.
- Not sure.
- I hope to deepen students' understanding of broad themes, and skills, by placing in context.
- --Present historical studies as parallel timelines between the United States and Hawai'i; to comprehend the "we" in the context of "me", which cannot be accomplished unless the "me" is given proper time and attention
- Not sure but open to suggestions.
- Increase knowledge of language Legends, place names Overall show respect and the value of indigenous knowledge
- I would use it any way that would benefit students in the realm of SEL.
- I would like to incorporate more into our team activities/inquiry project, but I don't really aspire to do so in my particular subject area of math.
- I would like to make deeper connections to HL/C both in curriculum and classroom culture.
- We should continue to explore a strand of HL/C as part of teacher professional development and student learning.
- I'd like to build that in as part of a global education, with creating a strong sense of self and place with students so they are better equipped to also interact and collaborate with others who come from a different place.
- to pass on my knowledge to those willing to learn
- Values
- I would like to fully integrate Hawaiian language and culture into my program with resources to help me with next steps. I would like to see the Hawaiian names that are used in K-1 to name the buildings be placed on the buildings. I would like to see things labeled in English and Hawaiian...bathrooms, plant labels, etc... I would like to see Hawaiian mo'oki'ina developed for our K-12 school
- Learning the language seems daunting right now. I would love to learn about the culture through stories, plants, animals, food, things that my K-1 kids would find easy to grasp on to. For example, at the Bishop Museum's exhibit "Lele O Na Manu" I learned about a sticky plant used as a glue for trapping birds. The kids were fascinated especially when I brought a specimen to class that they could touch. The kids wanted to know how did the Hawaiians trapped the birds with this plant. Of course we talked about the concept of sustainability/needs (K-1 focus) and taking only what you need. Any way I would love for the kids to be able to ask questions like this.
- Dance is a huge part of Hawaiian culture and the use of Hawaiian language and relation to what I'm teaching can inspire/develop specifically Hawaiian dancers better.
- to continue the learning and growing the 'imi'ike workshops

- See above. I bought a classroom set of ukuleles to use next year and hope to incorporate more Hawaiian music and ukulele in music ex and possibly choir.
- I feel like I don't know the language well, so I don't want to use it because I've been corrected in the past for not using it correctly.
- I would like to learn HOW to incorporate it into math more substantially than "Hawaiianizing" word problems.
- I feel a huge responsibility to ensure that HL/C is honored in the operations and aspirations of our school. Personally, I feel confidence that I can do that without being Hawaiian, but I do admit that gives me a mili-second of pause every now and then.
- I would like to be a part of a community that understands the place where we live and how to honor it's past and hopeful future.
- My grandparents lived here growing up, so I have always had a deep appreciation for Hawaiian Music. I use Slack Key guitar concepts in my normal Classical Guitar teaching/composing/arranging as well. I would like to include more cultural elements.
- Photography and video!
- Creating activities that students can relate to and that incorporate local culture / traditions / practices.
- HL/C could be a topic for one of our cycles
- I'm always trying to learn more about Hawaiian culture and history so that I can help students better.
- I have high aspirations. Just not sure how to implement it.
- Japanese 4 teaches Japanese values. We can also include Hawaiian values.
- To assist other teachers in finding an entry point to include HL/C in their work as it is a part of the history of this place and before this school was built.
- I'd like my students to be interested, on their own, in researching and writing about HL/C (literature, current issues, identity, etc.) for their English papers/projects in an authentic, meaningful way.
- I would love incorporate HL/C more explicitly in coursework I use in the future. It does not seem as prioritized as it could or should be -- outside of the value of the month -- unless a student is enrolled in a Hawaiian Culture or language course.
- To continue to be better at the above ... :)
- same as the aspirations I have for HL/C at Punahou -- these are not separate to my work. If truly integrated, it does not matter where your function resides
- I would love to see a clearly articulated goal for HL/C in Punahou's educational program, which could then be translated into institutional aspirations including the fundraising and communication that Advancement is responsible for.
- I would like to be able to comfortably communicate Hawaiian values in my interactions with others.
- Hawaiian values would be key. Behavior between some coworkers could be improved; i.e. gossip, being inclusive on what should be a team effort, respect shown to coworkers. Students would have a foundation to keep on the right path with Hawaiian values if they do not already have Christian or other pono spiritual values.
- Malama O' Kaina
- I would love to formalize some collaborations with Malia, to more consciously shape and articulate the connections of the work we do in the garden and classroom to Hawaiian culture and language.
- Greater understanding.

- Opportunities for alumni to engage in HL/C
- to have our athletes understand the values of being a good person and how Hawaiian values can help us to be better people
- Incorporate their culture some way
- At least learn a few key inspirational words or phrases for educational and athletic purposes
- To incorporate the Hawaiian language in our teaching.
- more workshops like the four we had this last school year
- I would like to strive to learn myself and then incorporate about 5 new protocols in the coming school year. I believe place-based learning is powerful and would like to tap into that in order to inspire the students I work with.
- including it where it naturally fits, not forcing connections
- I do sometimes make comparisons between Hawaiian culture and other world cultures.
- Would like to do more with HL/C ties to Astronomy & Geology
- I'm not even sure how it would fit so I guess an aspiration would be a conversation with knowledgeable colleagues about possible connections.
- There is so much more I want to learn and teach in my class. I am here to learn.
- I, myself, love learning about HL/C. Since I started at Punahou I have participated in Holoku with the faculty every year. I enjoy learning along with the kids on field trips and in lessons with other kumu. For next year, specifically, I want to learn and teach the Oli Mahalo to my students so that we can sing it daily as well.
- I need to learn more of HL/C through readings, presentations & collaborations. The more I know, the more I know I don't know and it inspires me to pursue this goal
- I would like to incorporate perhaps more of the language in my day-to-day teaching and immerse myself and my students in more of the language and culture.
- I have the aspiration to learn more about the ideology and philosophy around Hawaiian traditions so that I can better connect with my colleagues and local Hawaiians in my community.
- Incorporating the Hawaiian values reinforced in chapel should be an easy thing to do.
- More integration but I don't know that much about the content.
- Punahou students have roots and connection to HL/C. I can incorporate the aspects in Japanese class. 1: a similar pronunciation -> HL word children's book in Japanese -> share with Japanese tourists/students. (Ex: Aloha 'Āina) 2: a similar understanding about nature/gods -> explore similarities and differences -> share stories
- I haven't really thought about it but would like to expand my plan in this area.
- Would like to aspire to integrate more of HL/C in my work.

Appendix I3

Complete List of Responses to Questionnaire Item 19

What support might you need to help you incorporate HL/C in the future?

- I would like to learn more so that I can teach more HL/C in my classes. I would love to have more classes like the 'Imi 'Ike series of classes to help me grow. The classes were free, convenient and easy to sign up. Once a month would be better.
- First - it would mean I'd have to be aware of the practices and how or why you'd use them, then, I'd need to feel the ability/capability to incorporate them authentically. I think, honestly, I'd need to feel as though I had the "right" to incorporate practices.
- Because I am not versed in the language and my knowledge of the culture is elementary, having experienced kumu who can share their gifts to make this occur is a blessing.
- Someone like Kumu Kanani or Kumu Ane to look at our curriculum and to see where I could make connections. PD in HL/C. I wish I could have made more of the 'imi 'ike series, but time did not allow.
- Perhaps resources to contact.
- The question is how can I share my Ike with others? Traditionally taught hands on, one to one. It's very hard for one Kumu to teach many at once.
- People who share the desire to build community around HL/C and share in the idea that we as a school have the potential to infuse HL/C into our school in a way that is not forced, but rather an integral part of the Punahou experience.
- I would like a linguist to support me in obtaining reliable translations of oli.
- review lessons with some one who could help with a few concepts that could be introduced in Hawaiian or related to Hawaiian values
- The truth is that very little stands in my way. I do wish (my students and) I could pick plumeria on campus.
- Could Bishop Museum be aware of this information - help with translating information into curriculum that is developmentally appropriate, while also supporting the math curriculum. I realize this is a tall order.
- lots!!!
- Maybe there are some great connections that I am not aware of!
- I need to have my ear to the ground and perhaps let teachers know that I am a point person for resources.
- More collaboration with out HL/C kumu, opportunities to observe HL/C kumu teaching, and a "resource library" of HL/C lesson plans, books, artifacts, and visual resources.
- Help finding and connecting the stories and language to the content being taught.
- Just a general idea of what it is we're trying to do.
- Just a better understanding of the Hawaiian language and more practice with those who speak.
- I would love to have more discussion about the values in our character ed. program - have them fleshed out in a class/chapel - have an activity in advisory that was strictly from the Hawaiian culture perspective in regard to the value.
- Time. I feel like there are so many millions of things that take time as a teacher these days. I'd like time to actually learn the language and culture (right now I'm just doing it as I go without any pressure for myself). I'd also like to feel like I have the time in my busy curriculum to enrich lessons with HL/C. I think connections will become more natural as I learn more. You know what would be epic? If there was an online

language resource. That might be cool. I like to exercise after work and I tend to do personal enrichment reading at night. Not a fan of afternoon classes. lol

- Have a resource of stories/legends organized by values.
- Ideas on ethnosciences.
- Knowing about resources available, PD.
- I feel that our school is currently experiencing tensions as we seek to institutionalize, for lack of a better word, the beautiful language of our mission statement(s). I don't think this is a negative thing, I think that incorporating HL/C in meaningful ways is one vehicle, but I don't personally think it is, or should be, the only vehicle.
- Not sure at this time.
- PD course: Hawaiian for teachers Access to people who can teach me and my students.
- Hmmm... lots, but not quite sure yet!
- I think we already have some amazing resources on campus, but making the time to access those resources and think about how HL/C could be incorporated is difficult.
- I think it would be great for there to more Hawaiian Studies resource teachers available to come help classes.
- We need those who have worked to inspire and inform us to continue to raise awareness, teach, and facilitate conversations around the role of HL/C in our school.
- PD, collaboration opportunities with other teachers
- more than just an aim of Punahou but a mandate from the admin.
- Information and direction
- A language and culture resource that is closer or more available. One that can help with stories and language around trips we take, around work we do in the classroom, around the plants in our area of the school, etc...
- A kumu
- Communication in how to incorporate more of what they cover in their academic classes would help!
- support from Punahou faculty who are knowledgeable in the Hawaiian culture/language
- Time with mentors who can introduce me to Hawaiian music!
- Need time to look it up.
- Basic teacher trainings, like just tell us how to say/do things appropriately and I would love to do so. :)
- Knowledge of goals and resources
- I feel pretty well supported. When I have questions I go do the kumu around campus who are so generous of spirit and open hearted about nurturing learning in others. It would be nice if our dedicated "center" played a greater role in that.
- Time, information
- Honestly just guidance, and support. And maybe a good intermediary for working with the aforementioned Hawaiian music events across campus.
- Access or hosts in restricted areas like Niihau or Halawa Valley, Molokai, etc.
- Access to someone that can draw parallels between Spanish and Hawaiian.
- I already have great support from David Del Rocco. He has taught me a lot about Hawaiian history and culture, and has recommended good books to read.

- To start with, who or what are the resources that are available.
- Resource teachers
- PD experiences, funding for sabbaticals, workshops, etc.
- A little more understanding of current "hot" topics and where to find resources to further explore them. How to discuss these issues openly and sensitively, without coming under fire for trying to do this without being a "member" of this ethnic community...
- Ideas and brainstorming regarding incorporating HL/C into my specific curriculum.
- I would like to understand the stories of Hawaii in more depth. I'd like to have a better understanding of how to live the Hawaiian values.
- Project support for interrogation of Hawaiian culture with specific projects.
- Leadership
- If HL/C were clearly articulated in the goals of our educational program, with leadership that enabled us to develop compelling proposals and visions for future projects, it would be easier for me to know what to incorporate into my work.
- Classes and training
- Maybe HL/C could use HR workshops to spread the cooperative working ethics.
- Workshops? Partnerships with UH kumu and the kumu here at Punahou. Lynette doing a lau hala weaving workshop, Tai carving papa and pohaku for ku'i ai... be awesome to have a community of learners.
- Guidance around appropriate protocol.
- Better understanding of HL/C resources, more opportunities to engage with HL/C staff
- Proof of concept material - how has HL/C positively affected students.
- Someone from HL/C coming to share their thoughts on how we can combine the two worlds of athletics and Hawaiian values
- Websites, materials, teachers
- Ways of effectively teaching language within our frame work.
- I would like to see Ke'alohe have the Hawaiian language classes again
- I would like there to be a group that meets monthly to offer support and a place to go with questions around this work. I'm not Hawaiian, so I will need help understanding.
- Knowing what resources are available, knowing what the expectations are and being given time to meet them and time to collaborate with the team
- More clarity on what Punahou's mission is in regards to this.
- Need to learn more about HL/C in those two areas: Astronomy & Geology
- Hawaiian language and culture teacher for K-1.
- My fellow kumu are always a wonderful and willing resource to help me learn.
- I would love a postable calendar of months in HL, standard greetings or calls to order of faculty meetings contact person to make sure of correct use of words and phrases, to know it would not be an intrusion or bother, but the person would want to assist
- The workshops you have offered already have done so much. Just knowing you are here to help and support are huge. (sidenote: unable right now to participate, though, in afterschool things since I am primary caregiver for my mom)

- Time to take a language course after school on campus would be nice. I appreciate the Imi'Ike Series and thoroughly enjoyed that experience, but perhaps something weekly and easy and simple might work. I'm not sure though, I haven't really thought about it to be honest!
- I would appreciate it if my colleagues received or welcomed those of us who are new to the island with a spirit of openness. I would have also liked a cultural orientation (possibly hosted by HR) at my new hire orientation. There were many lessons that I needed to learn.
- Don't know.
- I like to work with those around me already but I'd appreciate sharing what I do with in my curriculum and working with others to see what else and where else I could include more.
- 1: How to pronounce HL properly 2: Resources to HC
- Maybe ideas , suggestions
- Workshops, discussions and print materials to learn and educate myself more about HL/C.

Appendix I4

Complete List of Responses to Questionnaire Item 20

What aspirations, if any, do you have for HL/C at Punahou?

- I would love to see more Hawaiian language and culture at every grade level, including but not limited to a resource teacher to go into classrooms and support the lead teachers with HL/C in their classrooms. In Omidyar, K1 classrooms, they have a ma uka/ ma kai focus but no training and no support. I would like to see a language immersion strand starting in Kindergarten. I would also like to see more place based/project based learning - more real world learning taking place outside of the traditional classroom. There are so many opportunities to learn in the community, to connect our students to community resources, yet so much emphasis is still placed on the paper trail of learning.
- Hawaiian values are as prevalent in the Academy as they are for Junior School-ers...where student can cite the words and their meaning and demonstrate the values. That this prevalence exists in the staff and faculty areas too...
- I would love for all of our students to have an articulated daily practice that grounds/roots them in a sense of place and belonging to Hawaii. Through this practice they would better understand their responsibility to care not only for themselves, but for others especially this place for future generations.
- I love it that it is alive and thriving and seemingly increasing in its visibility here but as I am new I can only compare that to my last school which was sadly lacking in my opinion
- Not sure how I could implement but would like to review HL/C and see if there is something we can do.
- As Punahou graduates global citizens, it is important for all students to know about their home, whether they are Hawaiian or not, or whether they plan to live in Hawaii or somewhere else in the world.
- For it to be present in all grade levels so it becomes a part of our K-12 experience but still maintaining a balance and making sure our students are learning about all cultures to appreciate their own.
- In my opinion, Punahou does a very good job at educating our students in HL/C. Keep up the great work.
- An intentional thread flows through K-12, deliberately sharing developmentally appropriate practices and curriculum
- The Imi ike sessions were food for my spirit. There must be others like me who thirst for cultural learning. On another note, I am a believer that children need to learn proper behavior. I hope students learn to be better people as they learn HL. Now a days some students are so disrespectful, lacking in humility. How to raise caring humans?
- We first week understanding, which will lead to shared purpose, which will then lead to iterative action. We must do this together as a K-12 school.
- I hope it continues to thrive, especially in conjunction with our sustainability focus. It would be great for our students to study indigenous, traditional practices as a means to understand how we can better respect the earth.
- -K-12 Hawaiian Language -definite K-5 Hawaiian Language focus -K-12 inservice for new and seasoned faculty/staff -Parent inservice regarding HL/C
- value of the native landscape that was once here in their choices of plants and buildings Every kid doing an oli as they enter Blaisdell for graduation.
- I would like to see our students and faculty have the opportunities to learn and practice authentic aspects of the Hawaiian culture such as hula, chant, lei making, story telling, along with the protocols that accompany those practices.

- Pūhala, hīnano kau i ka umauma; every graduation and retirement. And the natural and human resources to support this.
- Having raised a non-native child but a child that was born and raised in Hawaii I would want HL/C to be inclusive and help non-native student feel like they are a part of the Hawaiian culture. Born in Florida I could call myself a Floridian. Born in Hawaii my daughter can not call herself Hawaiian and there were many times at Punahou where she felt she less than because she was of European decent. I did not know how to help with that feeling.
- I would love to see a system where kids learn chants and welcoming/respect systems as they move through the grades....so they would know them and use them
- I would love to see students and teachers have a working knowledge of Hawaiian Language and also know Hawaiian protocol and Mele and especially carry with them deep respect and understanding of the culture and place that is Hawai'i.
- Students should graduate with a clear sense of how their work during their time at Punahou was rooted in Hawaiian cultures and values.
- I am hopeful that HL/C can become a curriculum pillar of every grade level at Punahou. I entered Punahou in the fourth grade in 1994, and because I missed third grade, my immersion in HL/C was very limited.
- It is absolute insanity to teach children one thing and then show them another. For example, our "landscaping" policy is outdated and inane. Hawaiians would never grow the plants we grow, waste the water we waste, or isolate the learning to inside the buildings.
- HL/C should be primary and respected as such. Bring more pride to our home no matter where you're from. Some of these names on these buildings almost made the language disappear. It is time to take it back.
- I think it's important to have someone who is well versed in Hawaiian language/culture as a resource teacher in the junior school, specifically middle school. Current resource is already loaded down w/ other Punahou responsibilities and rarely available for middle school teachers.
- Would love to see the kumu include some part of Culture, even if it is a small thing, in their classes across the school. So it truly becomes our part of our daily lives.
- I want to learn the language and be able to use it more in my everyday teaching, create plays that would utilize the language and culture more.
- I want to honor HC/L and "do it right" in science.
- Make sure the students know the "real" story of our school--how the land was given by the Hawaiian ali'i.
- Grade 7 should tie most of their education to Hawaiiana as a theme.
- Not anything specific.
- I do feel that HL/C, rather than a pillar, or foundation, has been relegated to an 'elective' or 'enrichment' I would like to see the efforts of all be more accessible and visible. I can't support curricular integration or foundations without having knowledge myself.
- --This goes back to what Paris and Emily shared during our professional development day in February: Do we practice what we value? If this is a commitment through Aims of Punahou, why do we give (in my opinion) so little space for it to flourish here? --I would also like to see a deeper, more authentic understanding of what is "Hawaiian". For example, instead of a four-month commitment to a one-time performance called the Holokū Pageant to say, "Look, we honor our Hawaiian/Polynesian roots every year!", why don't we have a hālau hula, taught by a kumu hula, for those who want this to be PART OF WHO THEY ARE, not just something they do. To this end, FYI, we are the only big school who does not have a hālau hula (Mid-Pacific, Kamehameha and 'Iolani have all integrated it into their school culture).
- Continue to be a resource for faculty/staff/students.

- since we know early language acquisition is natural for young children, what if Hawaiian were taught grades K-3 or 4 and then students could choose a third language later.
- Inclusion...
- Although I don't have any specific aspirations at this time, I would love to see all students and faculty incorporate more HL into our day-to-day interactions and conversations with one another.
- Ideally, I'd love to see a Hawaiian Language immersion track starting from Kindergarten that is integrated into the school day so that students can learn either immersed or at least bilingually for their elementary school years.
- The Imi Ike series provided inspiration to consider how we might engage our community in building understanding and valuing the incorporation of HL/C in our community. We are mission-driven to address this value. An aspiration is to continue the conversation under dedicated leadership.
- I have no aspirations of having HL/C at my grade level beyond what we are doing. I think grade 3 does an outstanding job.
- I think it's very important and should touch all students.
- Hawaiian language required K-3
- Not my area of expertise
- Not sure
- I would like to see Hawaiian language integrated K-12 at Punahou School. I think it is our moral obligation to honor the host culture and language and to ground our students in the language and culture of their home.
- I would hope that every child who graduates from Punahou knows and understands the history of the school. I would like to see every faculty/staff have some kind of "newly hired protocol" that would give them fertile ground to establish roots. I started with nothing, no intro to the school, no protocol.
- To identify other opportunities to incorporate the culture into our everyday work across departments.
- It would be neat to see a Hawaiian Music Ensemble in the middle school, similar to the Academy. Or, even middle school singers at the middle school May Day.
- I would like to know that Punahou students have an understanding of Hawaiian culture and a better grasp of native Hawaiian language and music. I would like Punahou to do a better job planting native plants and trees and get away from all the ornamental landscaping. Students should help cultivate edible native food on campus.
- More interdisciplinary applications? perhaps a broader range of educators would engage if they knew more about what is going on on campus at different times, or if we could find ways to engage more frequently and directly with teachers of HLC so teachers in diverse subject areas might feel more confident about how to connect their subject matter with that of HLC. In the Academy there is perhaps a need for more awareness of campus resources and opportunities?
- Not sure (+2)
- I'm not even sure what is considered Hawaiian culture. Is it that we embody Hawaiian values? Like kuleana and ha'aha'a? If so, are those considered Hawaiian values or just things that all people should embody? Or do you mean I should add Hawaiian history references into our daily curriculum?
- That all would see, know, understand, recognize basic/core words, phrases, mele (O'ahu A, Hawai'i Aloha, Hawai'i Pono'i, Doxology, etc...), historical facts of Punahou, (its people, places, tangible and intangible gifts), and values that are considered Hawaiian but are also universal values that all should live by.
- I wish we had a dual language immersion program (full day) in the elementary school for families to opt into. Other than that. I will follow the lead of the impassioned people devoting deep thought to these questions.

- From a music standpoint, I hope that we are able to get kids interested in Hawaiian music or even in a class before Academy.
- To educate students to see and appreciate the integration between art, photography, environment, culture, and identity.
- I think my sub-department might be slightly resistant to the idea of incorporating HL/C into my class since I'm not a HL/C teacher and it's not really all that relevant when you're teaching a completely different language. But, I do think there is something to be said about looking at the values of different cultures at the upper levels of language. Perhaps we do not ask Chinese students about Hispanic or Hawaiian culture or Japanese students about French culture, but maybe we should. I think one of the problems is that we don't have familiarity about each other's content areas so we couldn't really comment on a culture other than the one we are qualified to teach. But perhaps there's room for improvement there. Perhaps we should go out and learn what are uniquely Hawaiian values and how they differ from French values and also look at what is COMMON across cultures. I remember a professor commenting rather wryly, "A language is a dialect with an army and a navy." How much of who we are as humans is language and "culture" and how similar are we in our values. That might be an interesting topic for the language topic to explore as a unit of higher level thinking. But, back to your question, I think one thing I would want for Punahou is for the school to build mock and life-size models (within reason) of the excursions that the HL/C students get to experience because they are taking the class. Since I am teaching and I don't have content mastery, I would like to be able to visit an on campus fish pond, or taro patch, or see a hale or stone wall built in traditional fashion. I really enjoyed HL/C class when I was a student and now that I am an adult, I wish that I could experience some of that same wonder and excitement I felt when I had my kumu "telling me stories" about "a time not so long ago". I love the oral tradition of the language and culture and when I was in 4th grade (not at Punahou) my teacher would take us on field trips and would tell us stories and legends about the place or if it was a taro patch, she might tell us a story of something that involved taro. Not that I expect there to be regular tours, but it might be nice for some internal organization to create some life-size displays that students could work and collaborate/tend to that faculty could also enjoy in between classes. You know what else would be totally awesome? MAKAHIKI! I think we should block out time (I know how controversial this is, but we're Punahou! We do whatever we want!) for everyone to be able to participate in Makahiki. I have no idea how logistically feasible this is considering we also have Carnival, but I think one shortcoming of the Holoku May Day festivities is that it's really only enjoyable for those who are participating and people who know the performers. It's a show, so it's not really all that interactive. I think that if we did a school wide Makahiki to promote HL/C that it's a great way for people to socialize across campus, get more collaboration, and feel connected to the culture and language of our home.
- I would like to see the integration be more seamless from K-12. I would like to see the spirit of our values alive in faculty, staff and student. I would like what we do in language and culture to be at a high level just as any other subject. When our school is visible to the public (media, graduations...) I would like spoken and printed Hawaiian language to be more accurate. I feel many have good intentions which is great. We need to continue to grow in accuracy.
- It would be great to do HL/C event mandatory for each grade 1 time a year
- To have curricular options and support available - examples of how to implement the aims in the classroom (going beyond the aspirational to the concrete).
- I would love to see Hawaiian History and/or Culture to be mandatory in the Academy, as it is in pretty much every high school in Hawai'i except for us, to the best of my knowledge.
- I think the school has done a very good job of instilling some of these philosophies into the culture of Punahou.
- Every students' participation in the Holoku at least once in 4 years.
- All faculty and staff should have some basic knowledge and competencies for HL/C with multiple opportunities to grow and deepen learning and experiences for themselves so that it impacts student learning at multiples levels

- I'm not sure
- I really wish that HL/C was more organically integrated into the overall shared school curriculum. If it truly is important enough to be included in the revised school aims, then we need to commit to its perpetuation as a community. While we pay lip service to Hawaiian culture and values, both often seem like an afterthought. I'm saddened that children can learn hula for May Day, yet no one bothers to teach them the lyrics to the songs they dance or to understand their meaning and cultural resonance. A lot of work could be done!
- I hope more courses will be offered, across disciplines, that emphasizes Hawaiian values, culture, and history, like a class on the aha puua system taught by social studies and science teachers. Maybe a required (?) mini-Hawaiian language course in the Academy - for a quarter, like what we do for the Capstone community service project. I am mindful of a "required" course, thus the hesitation. Adding to the challenge is that Academy students schedules are already so tight.
- I think it should flourish. Our history and mission as a school -- and our blessing of calling this place home -- dictate that Punahou has a responsibility to integrate HL/C as much as possible.
- I'd like us to more effectively draw on the expertise of our Hawaiian colleagues. They have so much wisdom and experience to share.
- Continued growth of awareness of HL and C, and Punahou students feeling of inclusion regardless of family heritage.
- Being able to bring together a diverse community to support an authentic, well-developed, and integrated understanding and practice of the importance of HL/C in our community; appropriate resources, people and clear governance; deep leadership understanding vs. just saying the words
- Strong leadership and clear vision; strong administrative support and resources; a baseline for cultural awareness and behavior, particularly that which is relevant to Punahou in particular, with its unique history and place in Hawai'i, that all faculty and staff are expected to know and model. I think Punahou (and Jim Scott) has done a lot to reverse its "elite haole" reputation in recent decades, which I believe has been very good for the school and the community. I would like to see this process deepened, enriched and structurally incorporated into the institution with the same support that other stated values like global literacy or social responsibility have enjoyed.
- Wouldn't it be great if everyone who worked at Punahou knew a chant, hula and the stories of this area that they could share with visitors and take with them when they travel. By the time students graduate, they know the cheer Strawberry Shortcake but that's not something they would be proud to share when they go away to college nor is it special about Punahou.
- It would be great to see cohesiveness interdepartmentally as well as across campus, and teaching Hawaiian values, or at least vocalizing them, would be a super step.
- A kumu group to study 'olelo Hawaii, lunch time talk story in 'olelo Hawaii (for all levels??!) regular meeting times to practice?
- I'd like Punahou to celebrate its Hawaiian origins. I'd like for there to be a true center for Hawaiian language, culture, arts, etc. And, I'd love for there to be a halau for dance and study open to faculty/staff.
- That the kumu are together and unified. That there is a sense of togetherness and mana'o can be given and received.
- Place-based learning opportunities that take our students off campus more, give parents opportunities to get involved
- Share your thoughts on how we can work together.
- I think it important to perpetuate the Hawaiian culture, especially through language
- My aspiration is that every student, native and non-hawaiian is required to learn about the Hawaiian language and culture as part of the curriculum during the school day which includes Hawaiian history, mele & hula.

- To bring more students in touch with Hawaiian culture and values.
- Never really thought about it given what my subject matter is
- I would like our students to feel like the Hawaiian culture is part of themselves.
- I would like to have a deeper understanding of HL/C and be able help students grow a deeper understanding.
- Clear and reasonable expectations, incorporated into k-12 curriculum where it fits so students know and understand the place they are from, understand Hawaiian history - including what has happened in 20. & 21 century
- that it remain inclusive and not be a tool to divide or "out Hawaiian" each other... hmmm... hard to describe. Find a way to connect 3rd, 7th and 10th grades... as touch points for whole grade level HL/C awarenesses.
- I think chapel is a good place to incorporate HL/C.
- Love to see it blossom
- Students should have an understanding of the history and culture of home so that they can make connections (past-present-future.)
- I like how 2nd grade is beginning to incorporate more HL/C into the curriculum, making it easier for the kids when they transition to 3rd grade and a stronger and more rigorous HL/C curriculum.
- Nothing in particular
- Wo Center to continue to support/promote HL/C in our travel and inbound programs as well as once a cycle in the third grade and daily in afterschool immersive language program.
- for all kumu to work to incorporate HL/C, perhaps some initiation of ideas to new faculty so they feel included
- It's good to see it expanding here - more awareness, more validation, more encouragement and support for everyone to make it a part of our students' lives.
- I feel like there have been so so many initiatives and goals and directions that we as a faculty have been asked to do, participate in, be a part of, etc, etc, etc that it can be exhausting and overwhelming to say the least...it feels like...."not again. Not one more initiative..."
- Now that I have learned more about HL/C, I support the initiative to integrate it into the Punahou journey, and I believe that Punahou does an excellent job honoring the legacy of our Hawaiian past.
- In general, it seems that we are more focused on the things that "look good" and how things appear, rather than how things really are. I find our Hawaiian Studies leadership, particularly in the third grade, aloof and intentionally closed off-- it's like a private club-- which is very non-Hawaiian.
- I would like to see more naming opportunities in Hawaiian -- ones that can honor the donor as well as be authentic learning opportunities for students on campus.
- That our internal community understands, lives, breathes the culture
- That it becomes something natural to all and not something they need to think about doing
- Refer the answer to question "What aspirations do you have for HL/C in your own work?"
- none
- That each student understands the cultural influences that founded Punahou. And that they have that in their hearts before the academic And athletic benefits. Our hl/c is our roots. We need to grow from our roots.
- I would love to learn more and enjoy sharing my understandings with my students.
- I think having May Day, Holoku, 3rd grade Lū'au and the like are great opportunities, and so is the after school immersion program. Since the year I began, I think the number of Hawaiian language speaking kumu on the campus has doubled, so that is positive and shows that the school wants to have more kumu who are

knowledgeable in HL/C. Creating more programs and classes that need to be taught by Hawaiian language speakers and cultural practitioners will create the space for more knowledgeable individuals who can influence the haumana in this specific area. I believe that whatever the desired aspirations are, having enough coverage with teachers who embody those aspirations knowledge, and skill-sets is needed to bring it to fruition. I ulu nō ka lālā i ke kumu.

- To continue and flourish
- While we do have teachers who specialize in HL/C in my department, our collaboration mainly occurs during Summer School. I would enjoy more collaborations with the performing arts and HL/C.
- Would like to include more of HL/C principles and practices.
- To have an integrated K-12 program, especially language
- I love that it is offered in school and hope it continues. I like that some colleges are accepting as a foreign language.
- continuing education for students

Appendix I5

Complete List of Responses to Questionnaire Item 21

What additional comments or suggestions do you have regarding HL/C at Punahou?

- I think we need to recognize that what we teach, correctly or incorrectly, stays with our students and gets perpetuated, during college and beyond. Whether it is in our classrooms, or in May day or Holokū, these kids take what they see, hear, learn and use it in college and beyond and we need to do better. I feel that we are short changing them. We could provide them with a much better education.
- What about our Mission statement - which talks to the Christian principles upon which Punahou was founded...is there consideration of incorporating both Christian principles and Hawaiian values upon which Punahou was founded? (just a thought)
- I hope that * will be able to advance this with other Kumu on our campus.
- I thought the 3rd grade luau really hit it out of the park but not sure if that continues..., could home rooms each have a garden and then have a "luau" day at the end of each year? imu in the quad with parents etc.? just a thought.
- It is a great program to have and I am glad it is implemented. I would like to see if there is in anyway HL/C can be implemented in my department but I am not that knowledgeable about the program
- Introduce more of it at the new teacher orientation so that we are creating cohorts that understand and see that HL/C is a fundamental component of being at Punahou.
- I loved how PD was offered to us. Making sure we have faculty who can share their mana'o is critical and I hope that as we look to our future we are cognizant of making sure that we keep or hire those who can enrich the student/ faculty/ staff experience.
- ** in Kindergarten is exploring something similar
- I thank you for the good work you do. You have brought life and change where it was needed. Still plenty work ahead, but doesn't feel like work when you're doing what you love.
- I know that administration is in support of HL/C and research like this will help guide decision making. Mahalo for your time and effort.
- forming of "advisory" group to give input to administration to get things included/done
- In the academy it might be nice to have someone visit individual departments and sharing with them in smaller groups the ways that there classes might include HL/C since non speakers might feel threatened to share due to lack of knowledge or understanding.
- Mahalo for leading us forward *. These conversations make me wonder again about a Kekuhi-ism from my previous job. We were part of a nascent consortium called the Hawaii Conservation something-or-other that included KS, DLNR, FWS, Natl Parks, TNC, etc. The idea was to promulgate a "science and culture" approach to land management. We were drafting an identity document. To a one, nearly every sentence was about identifying and mitigating threats to native ecosystems with cutting-edge scientific data ".....and Native Hawaiian culture." EKF was brought into the fold. Something Kekuhi said stuck with me: you will know you have incorporated "culture" when your documents no longer include that word. This sounds so obvious, but also so difficult. I'm not there yet.
- I love to learning more about Hawaiian Language and Culture.
- While I love the culture and language we also need to balance it with our other aims and studies. Keep up the great work.
- I believe that we have had Hawaiian culture in our curriculum over the years but as Hawaiian studies has blossomed throughout the state in recent years, esp. the language, we need to include language and

culture in our curriculum. As Hawai'i takes its place as a beacon of light for a world struggling with environmental, social, political, and spiritual challenges, it is our Kuleana to educate this generation and generations to come of the wisdom of our ancestors. We need to celebrate and renew our culture; this ensures a sense of self and home for all our students. They will be able to carry this gift to share with a world in need of aloha and malama.

- We need to do more. If Kuaihelani is supposed to be the "piko" as Dr. Scott said years ago, then why aren't we utilizing that space more effectively? It needs a forward-thinking leader, convener, and practitioner who will advance initiatives in this area.
- Keep up the good work!
- Hawaiian Language needs to be available to all grade levels not just certain. It is vital for consistency.
- Ideally, the curriculum guides our outdoor learning spaces and instructs the Physical Plant. Right now we have it completely backward.
- This is an awesome project. Get um *!
- Again, I feel that I should write more and send it to you..... Mahalo no.
- Hold the school accountable to this Aim of Punahou and don't let it just be something that looks good on paper, without any teeth in it.
- I hope that we can frame this in such a way that teachers will feel like "
- Third grade focuses on all things Hawaiian, and yet we take in so many new 4th graders, that they miss this education. Maybe 4th grade should focus on Hawaiian, or 3rd grade be an entry year instead?
- Stronger ties to the use of Kuaihelani.
- Sharing more about it from admin about expectations and outcomes for students.
- --Those making decisions need to enlist and listen to people who KNOW, not people who think they know...we need to do our homework about who (internally and externally) should be part of decision-making. It will be shame later on if decisions are made by those who were at the round table for the wrong reasons, and our greater Hawaiian community will have secret opinions about our competency as a school because of it. Let's make sure that doesn't happen, please...
- Incorporate appropriate cultural practices/values into daily campus life.
- I have a very basic question around how "Hawaiian" is defined. I have hesitated to ask this, as when I have inquired (in settings outside of Punahou, with experts in the field) it seems quite controversial. I am confused about what is ethnically Hawaiian, what is culturally Hawaiian... would love to engage in this conversation with you! I know hardly anything
- None at this time, but I'm open to whatever comes next. The children of Hawaii and its educators have a responsibility to keep HL/C alive.
- Need to familiarize myself with HL/C in the Aims of a Punahou education.
- I don't feel it would be impossible to incorporate HL/C into the health aspect at Punahou. However, it would be challenging for me to focus on that along with the first aid and health care issues.
- I think it would be great if we had more resource teachers and though outside the box about experiences we can give our students out of the classroom but on campus. How can we integrate HL/C more authentically with our curriculum?
- Thanks to the efforts of dedicated individuals from different parts of our campus, we have made some initial good strides in creating some movement towards better and broader understanding of the role of HL/C in the growth and development of our school. Hopefully some of these people will continue to inspire us and facilitate the ongoing conversations.

- I want to comment on the statement and choices concerning "My department leadership is supportive of incorporating HL/C in my work." Our K-1 supervisor is new to Punahou. I have no idea whether my supervisor is supportive of incorporating HL/C in K-1. There was no rating choice for my opinion. I'm sure he will be supportive if this is an aim of a Punahou education. My question is who are we trying to be? We are not Kamehameha School. Are we going to gloss over what happened to the Hawaiian people and their culture and Punahou's role in it? Are we ready to teach the truth? Some of the revered names at Punahou are not so revered outside of Punahou. It depends on your point of view. Each person has their own reality.
- The 'Imi 'Ike was a good start, but new teachers should be given a week long class on the Hawaiian culture. I encouraged our Wo Ctr.Rapa nui group to visit Kualoa and Kukaniloko prior to our leaving to visit sacred places in Tahiti and Rapa nui. Teachers can't teach what they don't know or feel. Perhaps the hiring of more teachers that share our passion would help.
- I think if a curriculum was clear and direct on implementing esp. In my area of teaching, would be helpful.
- First of all, it has become clear to me this year that many teachers do not know our mission or our history. I think it is important for our community to know where we come from and to honor that background in our classrooms and in our offices. I think if Punahou wants to be a leader in this state and grow socially aware and socially responsible people to send out into the world, this is an area we need to honor and integrate fully into our work with children.
- My job description - art teacher Parents think I teach art but looking at it from a much broader perspective, I am trying to teach the kids how to navigate the world they live in with respect. Following the protocol to wash a paint brush, and hanging the art apron on the hook is big time for these kids. These are life long skills that I want my kids to have when they leave Wilcox. Perhaps HL/C can help this as the children move on.
- Maybe emails to interested folks with a cultural or language tip or link.
- It is not obvious how to promote HL/C across disciplines and grade levels. Specific suggestions and ideas could be communicated via email.
- I teach in the Academy Math department, so I'm not sure how much Hawaiian Language/culture can/should be included in my daily teaching. Like how much math should be included in a Hawaiian language course? Maybe we can integrate both, but I'm not sure how. I'm happy to learn!
- Leadership and clarity of vision in this area seems key. I believe it is important that we empower clear vocal leaders who will support MOVE these important discussions forward.
- A greater sense of Hawaiian values would be greatly appreciated. It seems in many situations Asian values are more strongly followed. Valuing differences could allow more people to flourish.
- Simply that I know almost nothing about it.
- Anyway, those are my ideas...I apologize if they are too grandiose or ridiculous to be useful in your dissertation. I read the disclaimer that it does not bind the school to any action, but I can dream, right?
- Know too little to make recommendations.
- The mission, vision and aims of a Punahou education all sounds great. The challenge for me is in prioritizing all of these aspirations into teaching practice. Which is most important? Is there time for all of it? If we make it all important what do we give up in order to add more?
- I would like to see a stronger focus on Hawaiian culture and language and a more unified usage of certain aspects of this, such as oli.
- I think it's great that people are working at all levels at Punahou to include more Hawaiian language and culture in the curriculum. Keep up the good work!

- When our students go to mainland colleges or overseas, they will be ambassadors of Hawaii. I believe HL/C at Punahou is very important for students.
- Fully support and want to support further.
- My daughter thoroughly enjoyed Gr. 3's year-long curriculum: so hands-on and varied—it'd be great to see similar activities integrated into the fabric of the school at other grade levels.
- With the expected turn over in faculty in the next five years, mostly due to retirements, and because Punahou attracts quality teachers nationally and internationally, I worry that malahinis, no matter how open minded and tolerant, will not understand the context of native Hawaiian history and culture, or may feel very uncomfortable with the language. Can a mandatory introductory class/course be implemented for new hires?
- I believe the wording in the Aims of a Punahou Education is not "Hawaiian language and culture" but rather "Hawaiian values and culture". This is an important difference, yes?
- Create more awareness of the value and application this knowledge will hold the professional and personal future of these students.
- Maika'i. This is important work and time for a fresh approach and review. Although there are sometimes competing interests, I truly believe that it is because of a lack of leadership that enables true collaboration and support across campus
- In order to know where we're going, we need to know where we've come from. Nānā i ke kumu.
- I understand the focus on incorporating HL/C into program and curricular. I don't think that conversation has moved to staff functions as yet.
- It is wonderful to see the growth of this program. I hope it expands beyond the language and projects stage to eventually include proper phases for planting and fishing, and, above all, pono values.
- Realizing that Punahou has such diversity I am sometimes discouraged that the Hawaiian language and cultural values are not practiced more by our administrators and school leadership. In theory, the values of Hawaiian culture exist -- but they are not necessarily practiced regularly by an administrator's actions.
- What would be the HL/C counterpart/counterpoint to our chapel program? Something students would be a part of every cycle, formally, regularly, in every grade level that would help them explore that part of the gift of a Punahou education? What are the values, teachings, understandings all of our students should have about their relationship to this place and this culture by the time they graduate?
- I'm glad it's a priority for Punahou.
- I think I would need to strengthen my knowledge (and pronunciation!) of Hawaiian language and culture before I felt comfortable incorporating it into my curriculum. I also wonder what my role is as a person who is not from Hawaiian descent in terms of teaching Hawaiian culture?
- I think it would be great to share ideas of how our two areas can work together and learn how to meld the two.
- Seems like an important piece that has been missing
- I have two children who graduated from Punahou and live on the mainland. One says she cries when she hears Hawaiian music; the other is interested in things Hawaiian, but could also give it a pass.
- It should be taught and included as one of many perspectives, not the only perspective
- I really feel that the design thinking exercise that brought HL/C into a more articulated part of Punahou's vision... was incomplete. and therefore, buy in could be better... I have some thoughts about this...
- A scope and sequence may be helpful so that it is known what is covered at different grade levels and what would be most appropriate to focus on at each grade.
- The addition of the native fern garden gives the MS a place to begin developing links to HL/C

- Wonderful work!! Everyone and our island will benefit from this work.
- It is an integral part of growing up in these islands.
- HL/C should be a very integral part of both curricular and extra-curricular programs at Punahou.
- Maybe a HL/C at Punahou handbook could be made to be given to all kumu with some common phrases, the values of the month, some "olelo noeau... ways to incorporate kind of like the original values of the month book. something like that may be useful to teachers outside of Punahou as well.
- E kala mai - as I said, I am no expert, but I sometimes wonder if we could have more oversight in the pronunciation of the language -- especially when it involves oli, mele, etc. It isn't good for our school leaders to mispronounce words and/or not have more coaching in the delivery of their oli -- especially when it is out there for the public to experience - one example is senior sing. I am sure attempts are made for authenticity, but if this is truly an important initiative and goal for Punahou, then we need to do a better job of assuring that we represent in a very authentic and respectful manner.
- I honestly don't have any as I have never thought about HL/C at Punahou. It seems like a sad statement to make but it is an honest one...I would be curious to see how others feel about this subject. Punahou is an enormous school with lots of moving parts and everyone has their own desires and passion for this place, it can be both challenging and daunting to serve and please all people.
- As a newcomer, there seemed to be an unspoken rule to remain on the periphery of the community. It is difficult to learn about the culture when those who carry the wisdom of the culture keep you at bay. This creates conflicting expectations for those of us who are both new to Hawaii and to Punahou. On the one hand, we come eager to learn, embrace the culture, and connect authentically with the Punahou/Hawaiian ohana. While, on the other hand, those of us who are new to Hawaii and to Punahou are under supported through the acculturation process. We are expected to navigate through, understand, and incorporate a culture we know little about, yet we are not given the tools to do so. The best suggestion that I may offer is to encourage the Punahou ohana to create a culture that is welcoming to all. One might consider establishing a welcome committee (or "ambassadors") of faculty who are tasked with shepherding newcomers through their cultural transition.
- ...wouldn't it be wonderful to have the culture embedded in our lifestyle and community that we won't need to talk about it as a separate entity?
- It's very important for Punahou and Punahou teachers to understand HL/C and incorporate it into their classroom. I think teaching Japanese through HL/C is one of the great ways to acquire Japanese L/C and build a bridge/connection between students and Japan
- Does Punahou consult parents about their thoughts/aspirations about HL/C at Punahou? This could be another way of gaining insight and helping shape something everyone wants.
- My child loves the Hawaiian HL/C classes at Punahou.
- It is very good that Punahou teaches all keiki Hawaiian Culture and Hawaiian Holidays Parades
- additional cultural displays around the campus
- HL/C should begin at an early age/grade at Punahou as it is an official state language.

Appendix O1

Focus Group Facilitation Guide

Facilitation Guide Draft – As of 9/27/2016

I. Reference Materials

Native Hawaiian Education Vision, Mission and Goals (Appendix A)
Na Hopena Ao (see attached)
Other Punahou documents

II. High Level Sessions – Kealohi’s Classrom @ Punahou School

Tuesday, 10/4

3:15 to 4:45 p.m.

Saturday, 10/8

10:00 to 11:30 a.m.

Friday, 10/21

3:30 to 5:00 p.m.

<u>Element</u>	<u>Description</u>
Essential Question	Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate?
Follow Up Question	How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future?
Materials	A. Sign-in sheets B. Chart paper with a “parking lot” sheet C. Markers, Post Its
High-Level Timeline for the 90 minutes	3:15 p.m. – Welcome, Introductions & Background (for context) 3:30 p.m. - Ideally, in 10 years, what does Hawaiian language and culture look like in a Punahou graduate? 4:00 p.m. - How might Punahou School increase integration of Hawaiian Language and Culture across campus in moving toward the vision for Punahou graduates of 10 years in the future? 4:30 p.m. – Wrap Up and Next Steps 4:45 p.m. – Pau Hana
Considerations	Provide ways for them to organize thoughts: themes/departments/levels Consider ways to prompt their thinking: How and when will you provide feedback to them: schedule "hui nui"

Appendix O2

Focus Group Agreement

University of Hawai'i College of Education

Principal Investigator – Ke'alohe M. Reppun

Advisor - Dr. Walter Kahumoku III

Committee Members - Dr. Makalapua Alencaster, Dr. Lori Ideta, Dr. Hiapokeikikāne Perreira

Agreement to Participate in Audiotaped Focus Groups

University of Hawaii at Mānoa, College of Education, Doctorate in Educational Practice Dissertation

The Current and Potential Landscape of Hawaiian Language and Culture at Punahou School

Aloha. I am a doctoral student in the College of Education at the University of Hawai'i at Mānoa and am conducting a research study to examine the current use of, and aspirations for, Hawaiian language and culture at Punahou School. I am inviting you to participate in this study because your perspective and voice are valuable to the current and future conversations about the use of Hawaiian language and culture at Punahou School.

Activities and Time Commitment: If you agree to participate in a focus group, you will be committing to a 1-2 hour conversation with 8-9 other individuals. As these discussions will be audio recorded your signature gives permission that your contribution be transcribed and analyzed thereafter. The discussions will be semi-structured: using a set of questions, group members will have time to share and talk story about how Punahou School might better execute the use of Hawaiian language and culture across its institution.

Benefits and Risks: While you will receive no direct benefit from participating in this study, your participation is meaningful and will contribute to a better understanding of the potential path Punahou School might set out on in order to fulfill institutional goals around Hawaiian language and culture. There is little to no risk to you for participating in this project. If at any time during the focus-group you become uncomfortable with further participation you may choose to withdraw from the study and/or withdraw any contribution made to the study.

Confidentiality and Privacy: During this research project, all data from the surveys and interviews will be kept in a secure location. Only myself and/or my direct committee will have access to this data, although legal authorized agencies, including the University of Hawai'i Human Studies Program, have the right to review the research records as well.

After the focus group discussions are reviewed and excerpts summarized, audio recordings will be destroyed. No names or other personally identifiable information will be used in this research project. In the case that any part of your contribution be used verbatim you will be provided a copy of the transcript for review, edit, and/or comment prior to the submission of my dissertation.

Voluntary Participation: Participation in this research study is voluntary. You can choose freely to participate or not. In addition, at any point during this project, you can withdraw without any penalty or loss.

Questions: If you have any questions about this project, please contact me by phone at 808-987-9768, or email at kealohik@hawaii.edu. You may also contact my advisor, Dr. Walter Kahumoku III at wakahumo@ksbe.edu, or committee members Dr. Makalapua Alencaster at kaawa@hawaii.edu, Dr. Lori Ideta at ideta@hawaii.edu, or Dr. Hiapokeikikāne Perreira at hiapokei@hawaii.edu. If you have any questions about your rights as a research participant, in this project, you can contact the University of Hawai'i, Human Studies Program, by phone at (808) 956-5007 or by email at uhrib@hawaii.edu.

If you agree to participate in this project, please complete the bottom portion of this form and return it to me.

Mahalo,
Ke'alohe M. Reppun

Complete and return bottom portion of form

Signature for Consent:

I agree to participate in the research project entitled, The Current and Potential Landscape of Hawaiian Language and Culture at Punahou School. I understand that my contributions to this focus group discussion will be audio recorded and that I can withdraw from participation in this project at any time by notifying the researchers.

Name (Print): _____ Date: _____

Signature: _____

Appendix U

Characteristics of a Punahou School graduate in terms of Hawaiian Language and Culture as Summarized from Focus Group Data

Category of Skill/Knowledge	Objective/Outcome
History of Hawai‘i	<ul style="list-style-type: none"> • Advocate for non-stereotyped awareness of Hawaiian history • Understands the impact of colonization • Intermediate to strong understanding of Hawai‘i’s history, both sides of the story: migration & origin, life in early Hawai‘i, contact, missionaries (not all bad), post-contact, illegal overthrow of monarchy, Hawaiians overrepresented in prisons, obesity, drugs, we are the extinction capitol of the world, revitalization efforts, food sovereignty, modern history • Know basic history and how school connects to that history • Basic Foundation: history • Big Picture understanding of Hawai‘i’s relationship with America
Aloha for Hawai‘i	<ul style="list-style-type: none"> • Believes this is a special place not lacking because it is not the mainland; not better either, just valuable like other places • Appreciate being a part of the island home/school • Understands self in the context of this place • Articulates a love and respect for this place, its people, its history • believes in caring for the land and acts in that way • Go forth in future decisions and choices with Hawai‘i, Hawaiian culture & values always there, always thinking how does this affect Hawai‘i? • Feel tied to Hawai‘i • Clear sense of Place – Punahou, Mānoa, Waikīkī, mauka, makai etc. geographically/physically/ history/time: where is the student located? • Students understand that the outdoors are an extension of our classrooms – with respect, behavior to care for, know how to BE in our natural spaces.
Hawaiian Language	<ul style="list-style-type: none"> • Communicate in basic greeting in Hawaiian • Language competence that lasts beyond high school – conversational • Knows basic Hawaiian phrases, mele, oli • Basic Foundation: pronunciation

	<ul style="list-style-type: none"> • Scolding or phrases we use everyday, frequently • Basic command of Hawaiian pronunciation in the context of school • Awareness of ‘ōlelo no‘eau and incorporate in actions/behavior
‘Ike Hawai‘i – Cultural Knowledge	<ul style="list-style-type: none"> • Understands Cultural practices • Knows enough about culture to ask about protocol, behavior, ritual, before needing it if they don’t know • Can dance a hula about Punahou not just learned before graduation • Know about the ecology, evolution & biodiversity of Hawaiian Islands • Participates in authentic experiences to support exploration of Hawaiian L/C • understands "home" culture vs. "host" culture • Cultural fluency that allows us to all "show up" and engage in activity/protocol • Ambassador: know where they came from, how/what to share with others outside • Understanding of how culture impacts various aspects of life/disciplines and contemporary issues • Knowledge of how Hawaiians took care of land and each other and how that can inform decisions about how we preserve our planet • Dance and understand 2 mele ‘auana; 3 mele Hawai‘i, some history, KI unification → modern plights • Make lei • Be able to teach a hula or the reasons not to be able to • Understand that land is a resource that has to be managed, not just a visual landscape • Understand interconnection of people and the need to care for resources.
Punahou School	<ul style="list-style-type: none"> • Appreciate being a part of the school • Articulate history of our school • Hawaiian history/lang/culture: founders literacy • Have danced in holokū • Understand protocols for using the natural resources on campus • Students understand that the outdoors are an extension of our classrooms – with respect, behavior to care for, know how to BE in our natural spaces.
Personal Cultural Identity	<ul style="list-style-type: none"> • Understands self in the context of this place • Articulate what it means to be a member of the Hawaiian community

	<ul style="list-style-type: none"> • Articulate what Hawaii is about to others who don't live here • Understands how to enter, greet, welcome, thank appropriately • Feels supported by the CC dept. That can translate and positively interpret for student, college, parents the value of HL/C • Feels love, connection, passion & responsibility to Hawai'i, the people, the history, the customs, the song, the culture no matter what field of work they enter • Know there is value in HL/C • Students know and understand their kuleana to Hawai'i, its people, 'ohana, and ability to mālama w.aloha and be able to make choices that are pono • Knowing where we are from: culturally, socially, and geographically = a strong sense of identity = global mindset • Can engage in conversations about current issues facing Hawai'i and use knowledge of units to analyze, make conclusions, ask good questions, and make decisions. • Basic Foundation: identity • Knowing to trust na'au in knowing right from wrong • Able to represent values in a Hawaiian way • Understands the relationship to 'ike & their own limitations/appropriate behavior • Sense of Identity
General Knowledge/Disposition	<ul style="list-style-type: none"> • Think broadly & see different perspectives • Feel included in culture/language curriculum • All have respect for culture/language curriculum even if they disagree or... • Feel a sense of giving back to improve Hawaiian culture • Believes that they should know Hawaiian culture and language because they live here • Awareness of 'ōlelo no'ēau and incorporate in actions/behavior • A responsibility to represent 'ike about Hawai'i ke ha'alele iā Hawai'i, with accuracy • ability to make informed decisions when they leave • GLOBAL mindset

Appendix H

Example of Direct Quote Theming Using the "Wai a Kāne Framework"

Wai a Kāne Framework for Organizing Narrative Responses

He ui, he nīnau. E ui aku ana au iā ‘oe. Aia i hea ka wai a Kāne?

Queries, questions, and topics of collective significance to be addressed at an institutional level as Hawaiian language and culture is explored and integrated further at Kapunahou.

- I have a very basic question around how "Hawaiian" is defined. I have hesitated to ask this, as when I have inquired (in settings outside of Punahou, with experts in the field) it seems quite controversial. I am confused about what is ethnically Hawaiian, what is culturally Hawaiian...
- My question is who are we trying to be? We are not Kamehameha School. Are we going to gloss over what happened to the Hawaiian people and their culture and Punahou's role in it? Are we ready to teach the truth? Some of the revered names at Punahou are not so revered outside of Punahou. It depends on your point of view. Each person has their own reality.
- What about our Mission statement - which talks to the Christian principles upon which Punahou was founded...is there consideration of incorporating both Christian principles and Hawaiian values upon which Punahou was founded?
- Those making decisions need to enlist and listen to people who KNOW, not people who think they know...we need to do our homework about who (internally and externally) should be part of decision-making. It will be shame later on if decisions are made by those who were at the round table for the wrong reasons, and our greater Hawaiian community will have secret opinions about our competency as a school because of it. Let's make sure that doesn't happen, please...

Aia i ka hikina a ka lā. Aia i Kaulanakaalā.

Strategies for increased integration of HL/C that are systemic; to be addressed by school administration.

- forming of "advisory" group to give input to administration to get things included/done
- I loved how PD was offered to us. Making sure we have faculty who can share their mana'o is critical and I hope that as we look to our future we are cognizant of making sure that we keep or hire those who can enrich the student/ faculty/ staff experience.

- We need to do more. If Kuaihelani is supposed to be the "piko" as Dr. Scott said years ago, then why aren't we utilizing that space more effectively? It needs a forward-thinking leader, convener, and practitioner who will advance initiatives in this area.
- Sharing more about it from admin about expectations and outcomes for students.

Aia i ke kuahiwi. Aia i kai.

Strategies for increased integration of HL/C that builds professional capacity of campus resources.

- Maybe emails to interested folks with a cultural or language tip or link.
- Introduce more of it at the new teacher orientation so that we are creating cohorts that understand and see that HL/C is a fundamental component of being at Punahou.
- In the academy it might be nice to have someone visit individual departments and sharing with them in smaller groups the ways that their classes might include HL/C since non speakers might feel threatened to share due to lack of knowledge or understanding.
- The 'Imi 'Ike was a good start, but new teachers should be given a week long class on the Hawaiian culture. I encouraged our Wo Ctr. Rapa nui group to visit Kualoa and Kukaniloko prior to our leaving to visit sacred places in Tahiti and Rapa nui. Teachers can't teach what they don't know or feel. Perhaps the hiring of more teachers that share our passion would help.

Aia i luna. Aia i lalo.

Strategies for increased integration of HL/C that shapes student experience.

- I think we need to recognize that what we teach, correctly or incorrectly, stays with our students and gets perpetuated, during college and beyond. Whether it is in our classrooms, or in May day or Holokū, these kids take what they see, hear, learn and use it in college and beyond and we need to do better. I feel that we are short changing them. We could provide them with a much better education.
- it is our Kuleana to educate this generation and generations to come of the wisdom of our ancestors. We need to celebrate and renew our culture; this ensures a sense of self and home for all our students. They will be able to carry this gift to share with a world in need of aloha and malama.
- My job description - art teacher Parents think I teach art but looking at it from a much broader perspective, I am trying to teach the kids how to navigate the world they live in with respect. Following the protocol to wash a paint brush, and hanging the art apron on the hook is big time for

these kids. These are life long skills that I want my kids to have when they leave Wilcox. Perhaps HL/C can help this as the children move on.

- Maybe a HL/C at Punahou handbook could be made to be given to all kumu with some common phrases, the values of the month, some "olelo noeau... ways to incorporate kind of like the original values of the month book. something like that may be useful to teachers outside of Punahou as well.

He wai puna. He wai e inu. He wai e mana. He wai e ola.

Queries, questions, and interests that encourage further research and work around establishing and promoting a vibrant, collective mauli Hawai'i at Kapunahou.

- Third grade focuses on all things Hawaiian, and yet we take in so many new 4th graders, that they miss this education. Maybe 4th grade should focus on Hawaiian, or 3rd grade be an entry year instead?
- I teach in the Academy Math department, so I'm not sure how much Hawaiian Language/culture can/should be included in my daily teaching. Like how much math should be included in a Hawaiian language course? Maybe we can integrate both, but I'm not sure how. I'm happy to learn!
- I honestly don't have any as I have never thought about HL/C at Punahou. It seems like a sad statement to make but it is an honest one....I would be curious to see how others feel about this subject. Punahou is an enormous school with lots of moving parts and everyone has their own desires and passion for this place, it can be both challenging and daunting to serve and please all people.
- As a newcomer, there seemed to be an unspoken rule to remain on the periphery of the community. It is difficult to learn about the culture when those who carry the wisdom of the culture keep you at bay. This creates conflicting expectations for those of us who are both new to Hawaii and to Punahou. On the one hand, we come eager to learn, embrace the culture, and connect authentically with the Punahou/Hawaiian ohana. While, on the other hand, those of us who are new to Hawaii and to Punahou are under supported through the acculturation process. We are expected to navigate through, understand, and incorporate a culture we know little about, yet we are not given the tools to do so. The best suggestion that I may offer is to encourage the Punahou ohana to create a culture that is welcoming to all. One might consider establishing a welcome committee (or "ambassadors") of faculty who are tasked with shepherding newcomers through their cultural transition.

- I think I would need to strengthen my knowledge (and pronunciation!) of Hawaiian language and culture before I felt comfortable incorporating it into my curriculum. I also wonder what my role is as a person who is not from Hawaiian descent in terms of teaching Hawaiian culture?

E ola nō ā.

Examples of aspirational practice of HL/C at Punahou School.

- As a librarian, I am a source for students doing research. Researching the Hawaiian Collection takes time since much is embedded within books requiring checking indexes. Personally I am committed to the practice of Lau Hala weaving and share my knowledge through teaching both formally and informally. It has opened me up to HL/C. I try to live the connections which Ulana had given me.
- I use certain phrases in my routines with children We sing songs in Hawaiian and dance hula Our May Day is also usually in Hawaiian I read books with some Hawaiian language We talk about Hawaiian ways of doing things We oli in the morning and we oil on trips to ask permission to come and learn. We either oil or hula when we leave as a mahalo
- I teach Hawaiian cultural awareness with occasional topics, historical lessons, movies, and readings that relate my course's subject matter to events and questions relating to Hawaii and Hawaiian people. I try to make connections between my course topics, which are not directly related to Hawaiian culture, and topics in Hawaiian culture and history, so as to make my lessons more relevant to children of Hawaii - I do this through comparative historical analyses, such as in the study and comparison of different colonial and post-colonial historical experiences and narrative traditions as they connect to the experiences of the people of Hawaii. I also try to take advantage of campus events such as the Kalaupapa exhibit to bring my students and their coursework, if possible, into contact with the content of these events.
- When I teach Am. Lit. we trace the overthrow of the Hawaiian Government in parallel the mainland US settlements. When I ninth grade English I try to use short stories by Hawaiian authors or stories that tell of Hawaii life (e.g., Ian McMillan's "Brain Food"). When I teach other courses I try to include Hawaii writers or Hawaii stories. Also, I frame my courses and teaching with the Hawaiian values.

Appendix K

Mission and Vision of Punahou School

MISSION

To provide an environment where students can:

- Develop moral and spiritual values consistent with the Christian principles on which Punahou was founded, affirming the worth and dignity of each individual.
- Develop intellectual, academic and physical potential to the fullest degree, preparing them for college and for challenges facing them now and in the future.
- Develop and enhance creativity and appreciation of the arts.
- Appreciate cultural diversity and develop social responsibility.

VISION

- Cultivate an enlightened, dynamic and attentive learning environment in which each Punahou student is given the opportunities and encouragement to reach their potential.
- Attract, nurture and retain a knowledgeable, dedicated and inspiring faculty. Foster a schoolwide culture of innovation and renewal.
- Ensure financial access to a Punahou education for every admitted and continuing Punahou student.
- Improve and sustain teaching and learning environments, and campus facilities to support Punahou's mission and vision.
- Become a private school with a larger public purpose through a robust financial aid program and through meaningful partnerships with other schools and educators within Hawaii, the United States and the world.
- Balance Punahou's educational vision and aspirations with its future financial sustainability through continued prudent growth and stewardship of financial resources.

Retrieved from <http://www.punahou.edu/about/mission-and-vision/index.aspx>.

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